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MOUNT ZION:

FIVE BOOKS:

- Introduction, Sealed Book,..... printed in the year 1853.
Little Book, Bible Astronomy,..... printed in the year 1855.
City of the True Faith,..... printed in the year 1863.
Index to the Little Book,..... printed in the years 1869—1871.
Armynea,..... printed in the year 1872.

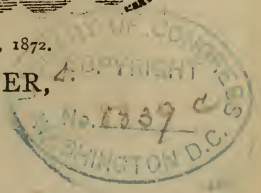


REVISED AND STEREOTYPED, 1872.

BY JOSIAH F. MELCHER,

PHILOSOPHER OF DIVINITY.
BLOOMINGTON, ILL.

1872



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ARMAGEDDON.

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Mount Zion is the golden key to all knowledge, the fountain of life and rest of the church, around which all the prophets clustered; and for an understanding Divines should read the Index, and then the whole straight through from the beginning. Astronomers and scientists straight through from the beginning, and the middle class two or three times over. There is a wonderful variety of minds in this class, and some of the very best. For light minded persons, skeptics and infidels they can read the book Armynea and the Prophets several years before reading this. Moreover they can understand that the times have been fulfilled as foreshown, counting from Luther to a day, the greatest of all bible mysteries, to the year seventy-one, and the beginning of the second wine-press, and all of that which is mighty, in which even the wicked are invited to buy, sell and preach the truth against that old bird Popery, and all the isms that live.

"The creation of the world is too wonderful to believe," ye say, wherefore then should I write it otherwise than its great force, when lo and behold out of it came a law and out of the law Mount Zion, which separates the old world from the great future, and the living from the dead and their plagues, all of, and in which I stand alone.

This cannot be read like other books, by simply turning the leaves over, as it continually embodies new forms of knowledge all founded on a system of absolute laws by which are all things and all being.

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PREFACE TO THE OPEN BOOK.

THE object of this book is to provide text for the lecturer on the wonders of original matter, past, present and to come; and for the use of the reader to search out all that vast field of thought and meaning of the types from the beginning of time to the end according to the seven different ages, or grades, as taught by the Bible. A philosophy giving the figure of the Earth throughout, with all the various changes of form which it has and will pass through down to the seventh, or perfect form. Also, of the rise and fall of Babylon, according to the same philosophy, both of the temporal and spiritual power, in regular grades down to the seventh. In order to illustrate this great order of events by which God works in the fall of Babylon, it is necessary to take the figure of the earth as a basis in which its form is given from the beginning in all its changes, in the great order of time; times; and the dividing of time's great march, giving all the mighty wonders as connected with the mechanism of the world.

And as wonderful as this may appear it is nevertheless true, as well as the vast progressive ages in which it was formed.— And indeed the figure of the earth cannot be misunderstood, or the rise and fall of Babylon, as the types and figures are so plain; and as the order of their number correspond, the philosophy by which God works is both attained in the creation of the world, and in the rise and fall of Babylon to bring about his kingdom. All this is true of the progressive age of the world, and great Babylon was a blight with all that desolation of error now manifest in the world. And the day has come to the full in which God operates in its destruction as an example both in the fall of Babylon, and spiritual corruption in all its forms.—

And in the spirit of the seven last plagues, or plague of the frogs, shall they go down to the pit with all those that will not take the word of God as their shield, and put away the power of the evil spirits in the day of the great conquest when God shall sound the trump of their destruction. For God will not destroy tyranny and spiritual corruption in one form and let it grow in another when he shall bring about the new time and give us an everlasting example.

In order to understand this great order of events fully, the figure of the earth should be well understood, and the manner in which God formed it through all its generations, and of the Starry Heavens, with all that vast field of thought that it involves. Then of the rise and fall of Babylon according to her seven ages of time; First, of her temporal power, beginning with the history of nations, according to her seven grades, down to her fall; and in it embracing a world of thought.

Second, of her spiritual power, according to her seven spiritual grades of corruption, the great harlot mother, beginning with her first spiritual grade, and ending with the seventh—thereby including a field of thought and history of her spiritual deformity and tyranny; illustrated by the seven types full of wonders, embracing the nations that are leagued with the beast, and of her grasping power to drag all the world into the pit with her fall.

To learn of God's ways in righteousness to accomplish great ends, and of the Frogs in the destruction of Babylon. And of the ushering in of the new time of times, great order—a period of religious and civil liberty, in the world's reformation and millennium glory.

As one period of time succeeds another in the power of God and millennium fire against the evil to come in everlasting examples: until time shall cease to move her wheels in the advent of the new grade, or seventh age of the world—the great Sabbath day.

That all should keep the seventh day to honor God, God resting from all his work which he created, in the day of the

perfection of its generations when this world is finished and its everlasting foundations.

And who shall enjoy that day but the righteous that have kept the Sabbath day holy to the honor of God? Which is typical of that day to come, and that we might enter in to that great day of rest, and of God's mighty Empire, to know of His ways in glory and His dominion forever.

SECOND PART.

In order to ascertain how long the earth has stood from the beginning, a comparison of the days with the sixth might give it as ages of nearly equal length. And as the sixth day or age of the world is composed of great periods of time commencing from Adam, first to the flood; second to Christ; third, to the fall of Babylon; fourth, the millennium; fifth, Gog and Magog; sixth, the judgment day and change of the earth's form, This the sixth day from Adam, denoting great age.

Again, to show that the solar system was the last act of God's creating power, in that vast calendar of successive systems, we have only to refer to the direct meaning of the Scriptures. First, "In the beginning God created the heaven and the earth."

And the earth was without form, and void, and darkness was upon the face of the deep. Therefore, "in the beginning God created the heaven," not without form, as that would be a state not finished, "or void," as that would be a blank, a starless heaven; without any reference to such a state. But the earth was without form by a direct reference, "and void," or not finished; "and darkness was upon the face of the deep;" thereby showing the sun and all the solar system to be formed at the same time that the earth was.

There is a reference to the stars in the 16th verse, first chapter of Genesis, showing their actual existence at that time without any reference to any being made since, or time of creation.

There is reference in the second chapter of Genesis, 4th verse showing the order of their generations and of the earth and its generations. If God rested on the seventh day, there is not any

stars made since, because that day is a day of rest, and that day has not come yet, or the earth finished. And if the seventh day is a day of rest, it is also a definite period of time and will have an end. And what shall be the end thereof with God? but to create some new wonder in the starry heavens different from this system; as the glory of one star differs one from another. This is the order of the heavens and the earth, and their generations to be understood through the book.

What does a man do but to work six days, and rest on the seventh, to renew his work again, and not to destroy what he had made; neither will God destroy the stars.

The gradation and figure of the earth is the key to the mystery of the book of Revelation, which no one could give or understand without its forming a part of the great whole; the great sword. The book of Genesis is the haft, the book of Daniel is the hilt, and Revelation is the blade; a two edged sword. For the mystery is from the beginning of the foundation of the world down to the fall of Babylon; when this sword is to be unsheathed against its power, against the power of the Frogs, and their armies in the great battle of the Lord.

All the words of the book stand in the sure order of their multiplied meaning, and they require great study to comprehend them fully. For it is intended that every one should read and understand for himself, not trust in man, but the word of God. For every one must live by the word of God, every word; the Bible, and its simple and moral teachings.

If one call himself a prophet, and pretends to direct revelation from heaven, believe him not; for he will tell the truth to deceive, and divine a lie for your everlasting confusion.

If one shows wonders in the medium of either of the three types of the Frogs, believe them not, for they will deceive you by their miracles and divine lies. Though the false prophet (prophets) or frogs should cause a dumb image to speak, and fire to come down from heaven—put them to the sword, for against all such is the sword of this book.

Put Sabbath breakers to the sword, and profane swearing; put intemperance to the sword, and religious corruptions. Let the authority come up from the people that shall rule with a rod of iron.

Given in the year 1855.

INTRODUCTION OF THE SEALED BOOK.

In getting up the present theory on the organic illustration of the earth, and to provide suitable text to give the figure throughout, and then harmonize all the singular phenomena connected with it in that chain of connecting links that binds it all together in a system of philosophy that cannot be separated without destroying the whole and leaving all these great mysteries forever unexplained that go to develop every single feature connected with it, as well as might be by actual discovery, we will take the Earth from its primitive state through a succession of grades, as it originated from the dark state into a world of light, that goes to develop its colossive form. Although the bible does not explain all these things direct, because it aims at our spiritual interest, which is of more importance to us than all the glories of this world, that go in part to give us the great character of the builder; yet when it is properly interpreted, and brought into proper form, it is more than evident; although many will say that the bible will prove everything, the writer denies the possibility of proving anything else but the one form connected with the earth and its machineism, as laid down in the present illustration.

There are many things brought to bear in the present treatise that the bible does not explain direct. For instance, the polar projections, or land surrounding the poles, which has to be inferred for this good reason, in relation to the flood, First. The waters that composed it were taken out of the earth, or from the immense seas on the inside of the exterior world: and if the seas were connected by the poles in any way, the water would pass into them as fast as it arose outside, if they were not completely debarred by land previous to the flood. All the fountains of the great deep spoken of in the bible in relation to the flood, has reference to all the great vents where the water passes through the crust of the Earth from one sea to the other lying opposite. The small orbit of the inner worlds around the Earth's center every twenty-eight days has to be inferred, from the tides, the Gulf of Mexico, and this very thing, connected with the flood, the backward motion of the planets every twenty-four hours and forty-five minutes, from the rotation of the outer world and the time of rotation of the whole by corresponding motion one with another.

Again, the term Heaven, in relation to the first, second, and third Heaven, might be objected to from the same reason, as the bible does not distinguish them as such; yet we contend that it does direct. First, "In the beginning God created the Heavens and the Earth." Now, this was the first term

made on the first day, and is the first Heaven and the other following in relation to the first as second made on the second day, and stands as the second Heaven, even in relation to the third term, or third Heaven. "And on the second day God said let there be a firmament in the midst of the waters." Again: "And let it divide the waters from the waters." This is the second Heaven. Neither did God command the second time in relation to it. Third term: "And God made the firmament." Now every one may say that this is the second firmament or a third location; it has nothing to do with the dividing of the waters which were above or under the firmament, or the dividing of the waters which it might have completely surrounded, nor only as a third location according to the third term in relation to the first and second term as the third heaven. Locate the term firmament, anywhere you will find it will come out the same, or the third heaven.

Again, there are seven grades, and in them the figure of the Earth, is given from the first to the seventh; nor is it possible to leave one grade out without causing a great void, for they all succeed each other in regular succession, thereby giving the wonders of the world beneath, and the starry heavens above. Also, there are seven grades to the great Babylon, or Catholic world, both of her temporal and spiritual power—illustrated in the seven voices and the mysteries of the seven seals, and her fall by him that sitteth upon the white horse.

All the prophecies concerning this great Babylon have been fulfilled even to the seven thunders in the Bible and in your hearing; and the sound of the trumpets of the seven angels, from the beginning of her spiritual destiny down to the present time, except the seventh angel, which is yet to sound: and of the seven angels with the vials of the seven plagues that have been poured out upon her devoted head from the beginning down to the present time, except the seventh, which is yet to be poured out; and when it comes, the seventh angel will sound or act; then shall the whole world turn again upon that mighty pivot that will give a future to the nations.

SECOND PART.

Concerning the mystery of the seventh angel that is yet to sound, and of the seventh plague that is yet to come, it is hard to tell or determine from the Bible, with any certainty when it will come, as the mystery or the types concerning that part of Babylon, cannot be solved with anything definite as to the day, yet it is certain that her destiny hangs upon a short time, as all has passed with her except this last mystery, and when it comes it will be a spiritual warfare, except that part of it that will be among themselves; then shall that horrid monster, tyrant, go down to the pit amid the thunders and wrath of an Almighty God, to rise no more forever.

Given in the year 1853.

BIBLE ASTRONOMY.

CREATION OF THE WORLD.

In getting the true figure of the earth from its first state, and for a good understanding, it is necessary to take it by regular gradation, commencing at the first grade, the form thereof being easy had by the text; and from that state down to the present time in succeeding generations.

It is not to be supposed that the creation of the world was understood by those that wrote it originally, but that it was written as it was handed down, as revealed from God. It being understood in a limited sense.

And that the figure and form of the earth was left to prove the truth of the Bible in time with all the great prophecies, and the existence of an Almighty God displayed in the creation of the world: and that it was not chance that formed it. Therefore, "In the beginning God created the heaven;" simple isolation the starry heaven: that part of it in which the solar system moves. There is a difference between heaven and heavens; one is universal and the other limited to that in which the earth was formed. Heaven limited, heaven universal, heaven eternal.

FIRST GRADE OF THE EARTH—PRIMITIVE FORM.

1. "In the beginning God created the heaven and the earth."
2. "And the earth was without form, and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters."

There cannot be anything more comprehensive and direct

in its meaning than the text. It is simple as it is wonderful when the true meaning is given in terms so direct that the form and contents of the earth in the primitive state is easily attained. Giving the one form only, through the wonders of the Bible, over every other book.

"First. "And God created the heaven and the earth—and the earth was without form" or not finished, it being in a state compact, or solid. Second. "And void," that is, a state proper before the form, it being less than half the present size; which would follow from the firmaments formed in its centre on the second day. Third. "And darkness was upon the face of the deep." First. A state of the world previous to an act of organic powers. Second. "The face of the deep," is the face of all the earth, all water—which would follow as the water is the lightest, and the earthy part the most attractive in the centre. Fourth. "And the spirit of God moved upon the face of the waters." Which is the organic powers imparted by the hand of God to frame the world, rotation, action of matter?

3. "And God said let there be light: and there was light."

4. "And God saw the light that it was good: and God divided the light from the darkness." Definite periods of time in which the earth was formed.

5. "And God called the light day, and the darkness he called night: and the evening and the morning were the first day;" or grade.

Note.—Fig. 1 represents the earth in the primitive state, solid, and compact throughout, void and without form, as God moved upon the face of the waters. In the direct nature of the text, it would be very easy to comprehend the true figure of the earth in its first age.

For illustration, let A M N show the solid body of the earth; and D D the great deep, or water that surrounds it: and F E the first heaven in which it was formed. But to ascertain how it was brought into existence, or from whence the material that composed it was taken; there is nothing further than the command of God, when it stood fast, it was solid as nature would have formed it. But God gave it a new and wonderful form as shown in the second grade. D D A A shows that part of the earth taken for the first division; N N the second division, and M the third.

SECOND GRADE—REMODELING OF THE EARTH

FIRST DIVISION.

6. "And God said let there be a firmament in the midst of the waters : and let it divide the waters from the waters." There cannot be anything greater than the simple and direct meaning of the text in the forming of the world. On a whole of the whole earth a division. "And God said let there be a firmament in the midst of the waters." This firmament is the second Heaven, made on the second day; and is in the midst of the waters in the earth: midst meaning centre. "And let it divide the waters from the waters"—that is, the firmament dividing the earth into two separate worlds, one inside of the other; a perfect division : a second heaven—a world within a world.

SECOND DIVISION.

7. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so." According to the second division as the third heaven dividing the earth into three separate parts simply.

8. "And God called the firmament heaven; and the evening and the morning were the second day," (or grade.)

NOTE.—For illustration, let fig. 2 represent the earth in the second grade parallel with the equator, according to the first and second divisions as thrown off by the general operation of the forces, that God ordained to frame the world and its perpetual foundations. A A will represent that portion of the earth taken for the first division as figure one—two. The outside shows the face of the great deep, and the inside the broken form. S S represents the second heaven, made on the second day, and T T the third inside of the second division N N, which is below and above the inner division M, on the same principle that it is under and above in its division, as M is under and N N above. Also the waters covered the poles.

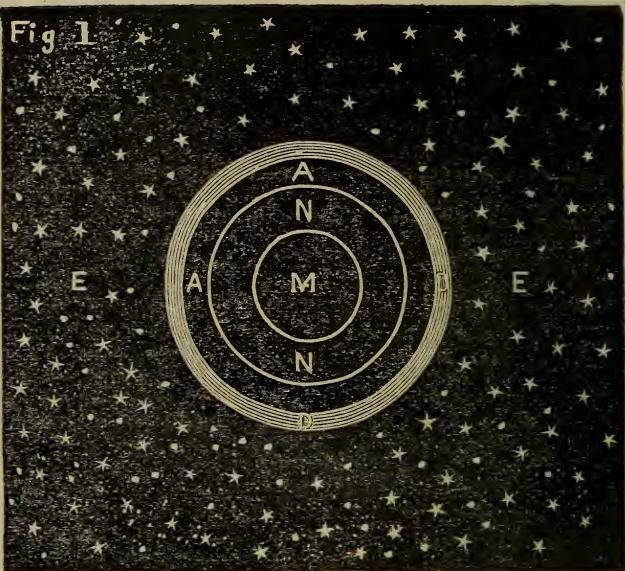
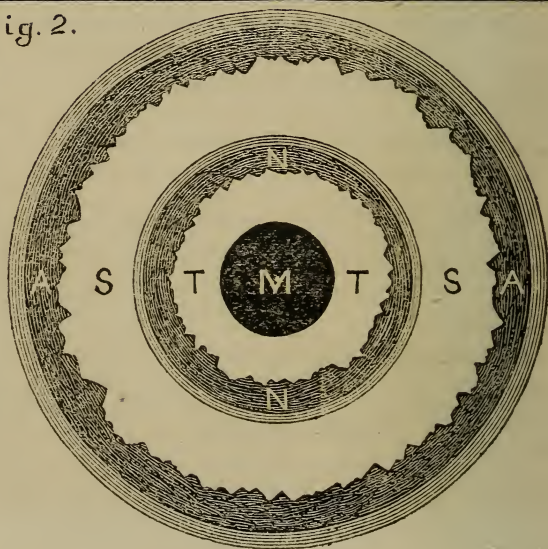


Fig. 2.



PROCESS OF REMODELING OF THE EARTH—SECOND ILLUSTRATION OF THE SECOND GRADE.

FIRST DIVISION.

6. "And God said, Let there be a firmament in the midst of the waters."

The text shows the earth to be solid previous to this, and of course a great deal less in diameter: the diameter corresponding to the form to about three thousand eight or nine hundred miles in the primitive state. The first division thrown off by rotation would be very great. It would reduce the primitive earth without much variation one thousand five hundred miles, and the second division seven or eight hundred more. This would leave but a small diameter of primitive earth without division.

"And let it divide the waters from the waters." First. "And God said let there be a firmament in the midst of the waters." This is the second heaven; further, midst means centre in the earth. Second. The division of the waters from the waters conveys a reference to the second heaven: division at a point between two contending powers, attraction and centrifugal force. The earth revolving with the same velocity of one thousand miles an hour that it now revolves on its axis: this would cause a primitive rotation once in twelve hours. It being without any variation as to motion; therefore the earth losing time as to rotation according to the increased size, maintaining the same velocity of one thousand miles an hour through all the process of remodeling up to twenty-four hours axial rotation, and a full diameter of eight thousand miles.

Also, leaving a division in its centre two thousand three hundred miles in diameter, and with a rotation upon an axis once in twelve hours, identical with the first primitive motion. This primitive motion was sufficient to produce the first division, but not the second, as that which is now left is so much smaller.—Therefore, its velocity was gradually increased to eight hours

by corresponding motion, and by an imparted motion of the second degree in the first division of the earth.

SECOND DIVISION.

7. "And God made the firmament, (or third heaven) and divided the waters which were under the firmament," (waters mean a soft state of the world.) First. "And God made the firmament, and divided the waters (at a point between the limits of attraction and centrifugal force three or four hundred miles below the surface,) which were under the firmament from the waters which were above the firmament."

The planet revolving on an axis every eight hours; it loosing time as to rotation according to its increased size, maintaining the same velocity of motion of miles an hour, through all the process of division up to three thousand five hundred miles in diameter, and revolving on an axis every twelve hours. Also, leaving a small division in its centre one thousand five hundred miles in diameter, and turning on an axis once in eight hours, which was gradually increased to six by corresponding motion, of the third degree, and by the second imparted motion in the second division of the earth, "and it was so."

8. "And God called the firmament heaven, and the evening and the morning were the second day."

NOTE.—For illustration, let fig. 3 represent the earth in the second grade in a more advanced age, and on a parallel with the longitude according to the respective divisions. Let A A represent the first, N N the second, and M the third divisions of the world. Now according to the operation of the forces for the purpose ordained in the remodeling of the earth, these divisions could not have been formed in one day, or by one revolution; but by an age both of the first and second divisions. There would be time required for them to receive their proper forms, in the mingling of the waters and earth in a chaos previous to an act to separate them in the third grade, in seas and dry land. The earthy portion of the earth, therefore, would still be buried in the depths of the great deep, even in the second grade, until God bid it rise. This is the marvelous power of God in the creation of the world. First, in the primitive form; second, God bid the form of the world to rise from the depths of the great deep, and it arose in all the grandeur of the mighty form; third, He bid the continents arise, and they arose!

It might be said by some that the earth would not stand from the great

weight of attraction. Does not Saturn's rings stand on the same principle?—And if the glory of one star is different from another star, is not any form possible with God in the creation of the world? And if God said, "Let there be a firmament in the midst of the waters," He also confirmed it by a perfect division, and said, "Let it divide the waters from the waters." God also confirmed the creation of the inner heaven a second time in a second division, and divided the waters that were below, and above, or the waters which it completely surrounded. And as this could not have been confirmed a second time without a new division, the earth is divided into three separate parts. The first division was ordained and confirmed, and the second division by the second confirmation: for as the first ordination was confirmed in a perfect division of the earth, so also was the second confirmation in a second division.

And as God called the firmament heaven, S S T T shows its divisions in the earth according to the form of the world, and P P the open poles. The circumpolar tide wave was in this age.

GEOGRAPHY OF THE EARTH—THIRD GRADE.

9. "And God said, let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so."

10. "And God called the dry land earth, and the gathering together of the waters called the seas: and God saw that it was good."

It would follow as a matter of course, as land is more attractive than water and more elevated, that where there is a continent outside, there is one inside opposite by attraction; the force of one against the other—sea against sea, island against island (earth between the seas.) The geography of the earth inside therefore, corresponds with the outside with this difference, and that according to the flood. First. The continents are smaller and greatly elevated, while the seas are larger, and deeper.

The poles of the world are open one thousand miles across; (the south pole being the largest,) and are completely surrounded by a narrow belt of land, previous to the flood, however; the earth laying between the seas projecting into the poles beyond the seas, or water.

SECOND PART.

11. "And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

12. "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good."

13. "And the evening and the morning were the third day."

It cannot be known how much light the earth received at this age. The sun must have underwent the same process of form that the earth did, and the planets also. And as they would all have a tendency to each other, there would be new powers created and required of the sun to govern them. This principle must have pervaded all the solar system at the same time; but the light of the sun does not appear to have been fully organized until the fourth day; that is the new order of solar time.

NOTE.—Fig 4 represents the earth in third grade in order of illustration in this age of the world and its foundations that were firmly laid. And in order first, that of the first division. Now it would follow that where there was a continent outside there must be one inside, opposite, and of the seas and islands.

First, of the dry land, because it is more elevated and attractive, and will not stand upon water: second, of the seas, because they are less elevated, and less attractive: third, of the islands, because they are more elevated and attractive.

The geography of the outer division on the inside, therefore, is the same as the outside. This will hold good, and can be understood in the sense of an equal balance.

In the second division of the earth, it would follow that as the waters were all on the outside in the primitive state, that it may nearly all of course arose with the first division, and that it was all land, or nearly so, as well as of the third division, and that the material that composes them are very attractive.

For a further illustration let A A A A represent the first division of the earth, and the continents as they join together: W W shows the seas as they lay opposite inside and out; N N shows the second division, M the third, and P P the open poles—colures, or plane to elliptic.

After the geography of the earth was finished it was clothed with vegetation, and on the fourth day after was that period of time in which it flourished. Empty poles in this age, and agreeing to plane elliptic.

Fig. 3.

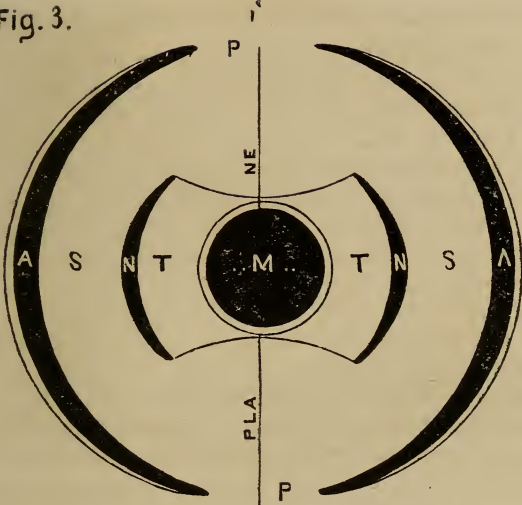
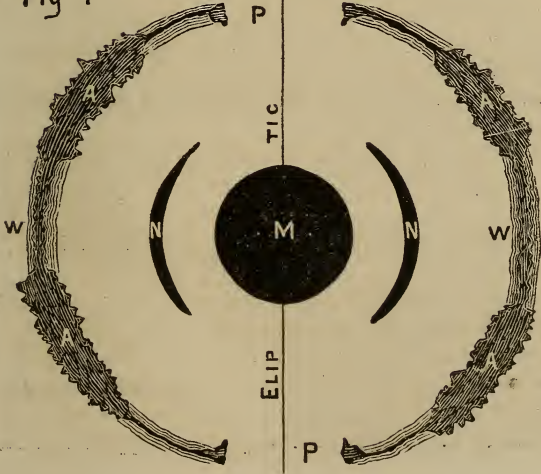


Fig 4



FOURTH GRADE—ORDINATION OF DAY AND NIGHT

14. "And God said let there be lights in the firmament of the heaven, to divide the day from the night ; and let them be for signs, and for seasons, and for days and years."

15. "And let them be for lights in the firmament of the heaven to give light upon the earth ; and it was so."

Now, this new time that was ordained in this age of the world is different from that in which the world was created and made, altogether. It represents day and night simply, consistent for and ordained for the benefit of man. God's ways are higher than our ways, and the days in which he created the world and the things that therein are, Are, vast generations. The time represented in this grade is a second matter to show a new order of things in days, months and years ; benefits designed for men ; an order of time to suit their understanding, and unfold mighty wonders. Our time must pass away, but God's time was an everlasting domain, a dominion of eternal generation.

SECOND PART.

16. "And God made two great lights ; the greater light to rule the day and the lesser light to rule the night ;" (reference "he made the stars also.")

17. "And God set them in the firmament of the heaven to give light upon the earth."

18. "And to rule over the day, and over the night, and to divide the light from the darkness : and God saw that it was good.

19. "And the evening and the morning were the fourth day," or grade of many days.

It is not to be supposed that God was governed by the light of the sun in designation of the days or grades of the earth ; neither was God confined to any one part of it. And as the sun never sets on the world, the days being designated between the evening and the morning, and as the light of the sun is as darkness to that of the Almighty, one might well suppose that the

sun had nothing to do with it only as it was intended in the remodeling of all the solar system at the same time. The fourth grade denotes one of the great periods of time in which it pleased God to ordain the new order of solar time and change to plane elliptic.

NOTE.—Fig. 5 represents the principle on which light is received throughout the inner world. A. A. shows the first division of the earth, N. N. the second, and M. the third. Let P. P. show the open poles, and S. the sun's rays as they pass into the earth through the poles. The cross lines shows the course of the reflective light to all parts according to the variations of day and night, represented by the light and dark shades. E represents that of day and U. that of night. A. M. A. shows the plane to elliptic a new order of solar time.

DOMINION OF THE BIRDS—FIFTH GRADE.

20. "And God said let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

22. "And God blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let the fowl multiply in the earth."

The fifth grade is that period of time in which the birds held universal dominion throughout the whole world, one part and division as well as another. Moreover, they could pass from one to the other when there was a disposition of the inner worlds; and as their motions would correspond, there would be a perfect medium of air by which they could pass, a dip once a month.

The fifth age of the world might be called the great paradise of the feathered tribe; the fishes also, had their domain in the waters: "And God saw that it was good."

23. "And the evening and the morning were the fifth day."

NOTE.—For illustration, let fig. 6 represent the earth. A. A. will represent the first division parallel with the longitude, and U. U. its circle with the equator. Let N. N. represent the second division inside of the first on a meridian parallel with the longitude, and I. I. its circle with the equator. Let M. show the small globe in the center of the second division; all together showing the respective divisions of the earth. E. E. shows an elevation

Fig. 5

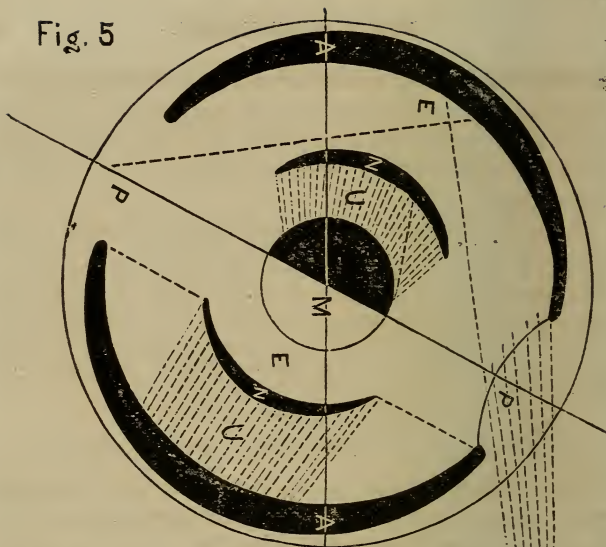
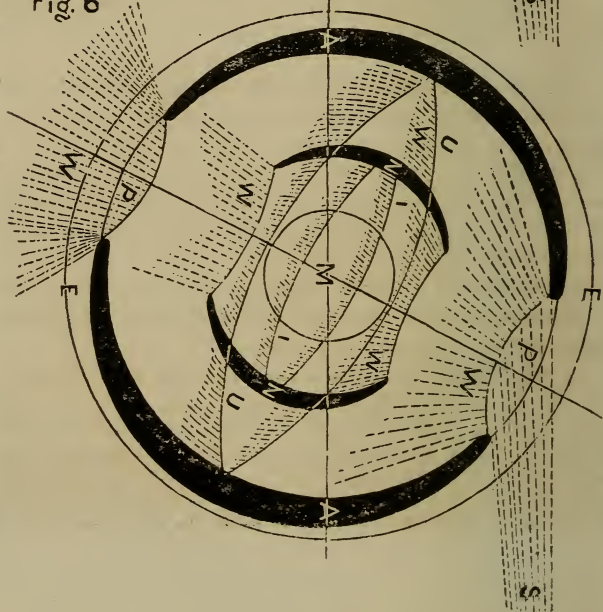


Fig. 6



in the atmosphere. P. P. the open poles, and W. a display of the northern lights.

There is no further change denoted in the figure of the earth until it come to the flood, and then only a change in the face of the world, and the water passages formed in the polar projections by the deluge.

DOMINION OF MAN—SIXTH GRADE.

24. "And God said let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind : and it was so."

25. "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good."

SECOND PART

26. "And God said let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

27. "So God created man in his own image, in the image of God created he him ; male and female created he them."

28. "And God blessed them, and God said unto them be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every thing that moveth upon the earth."

31. "And God saw every thing that he had made, and behold, it was very good ; and the evening and the morning were the sixth day."

Second chapter of Genesis, first verse : "Thus the heavens and the earth were finished, and all the host of them."

2. "And on the seventh day God ended his work which He had made ; and He rested on the seventh day from all his work which he had made."

3. "And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made."

ILLUSTRATION.

4. "These are the generations of the heavens and of the earth when they were created, in the day (days or grades) that the Lord God made the earth and the heavens."

This last verse has a three-fold meaning. First. "The generations of the heavens" in which the respective stars were made—for there must be a heaven first before the world could be created. Second. "And of the earth" when it was made. Third. "In the day that the Lord God made the earth and the heavens."

Now the sixth grade or generation of the world has passed away, the organic part and the flood only. This is the sixth age of the world this present time, and God is still at work and will overthrow the great Babylon! And if in the beginning God created man in his own image, the work is still going on for man is made every day. God gave man dominion; that dominion is still in exercise to have and to hold not only over the fish of the sea, but the depths of the sea; and not only the fowl, but the air itself; for where the birds can go man eventually will: and not only over the cattle but the world collectively, and all the elements connected with it; and not only every thing that creepeth upon the earth, but their own actions.

So God created man to have dominion, and in that dominion there is a world of wonders for the exercise of man. There is the history of nations, there is a regular gradation of time, for, God works and ruleth over the destiny of nations to bring about the greatest of times; and will to the consummation.

ILLUSTRATION OF THE EARTH—SECOND GRADE.

OLD SUPPOSITION.

Therefore, the earth being a solid compact body—and say that it always was—one will come to the conclusion that the firmament in the midst of the waters was the one between the

clouds and the sea. "And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so." The clouds being made of water as well as the sea, and a heaven between; and the dividing of the waters all go to prove this. But where were the clouds; for it was done on the second day, and there was no cause to produce them until after the sun was made.— And we have the best kind of authority that there was not any; for the world was finished and God had not caused it to rain, neither was there a man to till the ground. Man, therefore, was made first, then rain. Or rather, there was rain from the beginning of the fourth day in the form of dews, and rain at the time and after the flood only. God set the bow in the cloud for a sign, and if there had been a cloud before there also would have been a rainbow in the cloud from the sun. There were no clouds before the deluge.

THE EARTH ACCORDING TO THE SECOND GRADE.

FIRST AND SECOND DIVISIONS.

In relation to the first, second and third heaven, the earth is divided into three separate worlds, one inside of the other.— The first, eight thousand miles in diameter, the second being limited is three thousand five hundred miles, and the third to one thousand five hundred. The first revolving on an axis every twenty-four hours east, the second being limited by the first to once in twelve hours east; and the third by the second to six hours east. Tabor and Aristoeath are not in the centre of the world, but pass around its centre in their disposition once in twenty-seven and a half days east. They also have an apparent backward motion west around the earth's centre, once in twenty-four hours, forty-five or fifty minutes, caused by the rotation of the outer division east. This motion may be called the apparant motion, and the other the real or progressive motion. The first is daily, and the other monthly, and is caused by the attraction of the moon.

This mechanism of the earth is to be understood as a fixed principal, not known to a solid body as the moon, because the moon does not turn upon its axis only once as it passes around the earth. And if the earth was a solid body it would pass around the sun the same way in the most attractive side to everlasting burnings, and the opposite in everlasting night: and that the earth turns upon its axis only from the effects of its own mechanism.

COLLECTIVE ILLUSTRATION OF THE EARTH.

SECOND GRADE—FIRST DIVISION.

It would follow from the figure of the earth, according to the Bible, that in its primitive state, it was not more than half the present size. The first division of the earth would average at the equator to two hundred and fifty miles; and at the poles one hundred. There are many great natural wonders that go to prove the figure, form, and mechanism of the world. One might be denominated the great system of revolving waters, which is caused by this mechanism of the world in all seas and for one as a figure of illustration.

First. The water arising out of the earth in the Gulf of Mexico, and then passing out of the Gulf in the gulf-stream in part for the coast of Norway, where its waters go through the crust of the earth in fountains to an inner sea with immense force. And after passing through these vents into the anti-Atlantic sea on the inside facing the second heaven; then the waters are drawn west by the great attraction of the second division of the earth (inner world,) revolving about the earth's centre every twenty-four hours, forty-five minutes west, caused by the rotation of the first division east, (outer world) while the second division (inner world) is retained in the progressive motion. This causes an action on the waters by keeping it elevated in the Gulf of Mexico on the inside opposite the one outside; where the same waters continually pass by revolution from the elevation and pressure inside; which elevation is caused by the same successive revolution of the inner world's acting on the

waters by attraction in keeping it elevated in the inner gulf, where it passes to the outside.

The cold surface of water within the warm that surrounds it shows the limits of the vents where the waters rise from the inside. The elevation of the water outwardly in the Gulf of Mexico above the Pacific Ocean, proves a great elevation inside. The elevation of the deluge on the earth proves an elevation inside; for a flood came out of the earth through the Gulf of Mexico until it corresponded in elevation above the earth to that of the inside. The fountains of the great deep being broken up, the poles of the world being surrounded by a belt of land, or polar projections, the water prevailed on the earth until the narrow belt of land on the edge of the poles gave way, and the flood of waters passed from off the earth into them—draining the earth of its flood of waters.

SECOND DIVISION.

From the general operation of the forces that produced the second division of the earth, it must be very light, only one-half in thickness, or less to that of the outside division, and is of the same shape, only more open at the poles. Aristoeath being solid throughout, would not vary much from fifteen hundred miles in diameter.

ORGANIC ILLUSTRATION OF THE EARTH—SECOND GRADE.

FIRST AND SECOND DIVISIONS.

It might be inferred that at the time of the earth in its primitive state that all the solar system existed in the same state, together with the sun in their respective orbits around that dark and unorganized luminary. And as one part is indispensable with the other, they were all brought into existence at the same time with the earth. And that they were all fashioned at the same time together, in all their different forms on the second and third day, or grades. When on the fourth day the sun

burst forth with all the splendors of that light that lit up the whole earth, together with all the solar system now fashioned to receive its light, that is the new solar time.

In getting the time of rotation in respect to the different divisions that compose the world, all that is necessary is to compare one motion with the other, in tracing them out with the first. And in the remodeling of the earth there were three degrees of motion; one will compare with the first division, one with the second; and the other with the third. The force of the first motion was spent in producing the first, and the second motion of the first degree was imparted by the first to the second division. This checked the second degree of the first motion, and produced the second division of the earth. While this imparted motion of the second division of the second degree, imparted the third to Aristoeath. This changed its rotation from eight hours to six; which checked the imparted motion of the second degree in Tabor, and the process of remodeling stopped: the forces being all spent in the amount of the material world: and the time of rotation of each harmonized with the other division throughout, corresponding in a perfect balance.

The difference in the time of rotation of the first division was from twelve to twenty-four hours; of the second, twelve hours primitive motion first, then eight to twelve; of Aristoeath from eight to six. The difference in the time of rotation of Hermon was twelve hours, of Tabor four hours, and of Aristoeath two hours.

The diameter of the first division of the earth, which is Hermon, is eight thousand miles, of Tabor three thousand five hundred, and of Aristoeath one thousand five hundred. The diameters of the two latter are limited decidedly; the time of their rotation also to a fixed principle: the progressive motion, with the apparent—all acting with a harmony that will admit of no alteration without destroying the world—unless the powers of attraction were altered.

The earth is a natural production—God is the God of nature. He created the world, and ordained the powers of its mighty form.

THE EARTH ACCORDING TO THE FLOOD — THE PHILOSOPHY OF THE DELUGE.

According to the flood there is a difference in the figure of the earth, that is, in some particulars. One in the poles. They were not accessible by water previous to it, but were completely debarred by land sufficiently elevated to stop the flood from passing into them.

The mean height of the flood of waters on the earth did not exceed half a mile—fifteen cubits above the high hills was the highest. This would be less a mile above the level of the ocean. The mountains were covered by the violence of the tides that increased on the earth one hundred and fifty days.

The forty days rain first, was the time occupied in fetching the water out of the world; and taking the vast quantity that composed it at an elevation of a half mile above the land average, it would take twice the amount of water to what there is now on the outside of the globe at the present time. Therefore, the seas are deeper on the inside than the out, and larger, while the continents are less, and greatly elevated; the tides rising to near half a mile high; while on the outside they only rise a few feet. The tides being caused by the mechanism of the inner worlds, and in the inner gulf opposite the Gulf of Mexico the waters are elevated to more than a mile high by their successive attractions, where it passes to the outside in an enormous whirlpool. And at the time of the flood the vent must have been large: the water arising in a perfect sea until the elevation of water corresponded with the inside, that is, in effect draining the inner seas of all their waters.

The whole earth being now covered with water except the tops of the mountains, which were no impediment to the tides, and instead of there being two every twenty-four hours forty-five minutes, they both joined into one. This would give them additional force; and being influenced by the natural cause that produced them, they of course gathered strength by every successive revolution until its enormous

waves arose over the highest mountains. There being no continents above water to divide them, or to counteract its power, they prevailed on the earth until the poles gave away, and the waters returned from off the earth into them to the inner world through an immense gap broken down by the flood and the violence of the tides, and draining the earth of its flood of waters.

There being elevated mountains or land on the northwest coast of Greenland, and south on the southeast coast of Victoria Land, and the tides coming in contact with those mountains its waters would be turned north, west, and southwest into the poles, in overwhelming floods, into the world, at those points of longitude west from Greenwich seventy at the north pole, and one hundred and eighty south. The current of magnetic attraction varying west from the true north to that point, then east. Also, the northern lights being reflected light out of the earth, varies from the true north to this point, it being reflected skewing.

The polar projections still remain entire, with this exception, and this would prevent a second flood, although the Maelstroms on the coast of Norway might be stopped, together with all the fountains of the great deep; yet a surplus of waters would pass into the poles.

For six months in Norway they have the aurora of the polar regions and the roar of the Maelstrom grand and wild, and six months in the year the quiet fishing ground, the legend and song of the ocean.

THE FLOOD AND THE TIDES.

The old school on the philosophy of the tides is a perfect contradiction. It is well known that they rise in direct opposition to the moon's attraction, and that too when the moon is in conjunction with the sun. The tides are caused by a continual change in the material world itself. And as the tides are inseparably connected with other causes connected therewith,

and the philosophy that produce them cannot be changed without destroying the whole.

The moon has nothing to do with the tides, no more than it had with the flood, only as it affects the material world by effecting a continual change of matter connected with it, which causes the tides inside of the earth and out. Or, in other words, the tides, the gulf-stream, the elevation of water in the Gulf of Mexico outwardly, and the deluge, was and is caused by the revolving machinery of the material world. There is a continual change in the place of conjunction by their motions illustrated by the plate, fig. 7. This would cause one tide every twenty-five hours, and the intervening continents connected with the compression and elevation of the earth's surface, causing the second tide of reaction. The tide corresponding in reaction and elevation with the main tide-wave, the same as one wave of the sea corresponds and reacts with the other: or, on a whole, with the spring of the whole world, causing the two tides every twenty-five hours.

The spring tides are caused mainly from the compression and elevation of the outer world. And as it is very thin in comparison to its size, and being subject to a continual change as to the moon's place in the heavens, the greatest strain therefore would be when the moon is in opposition to the sun, or in conjunction. The force of attraction would compress the two opposite sides of the earth together, and in connection with the rotation, the compressed places would rapidly change; this would tend to give a great spring to the tides.

When the moon is in the quadratures, the sun would compress the earth one way, and the moon at right angles the other, thereby reducing the action of the earth's mechanism on the tides.

NOTE.—Fig. 7 represents the earth parallel with the equator, showing the philosophy of all its motions and actions upon the tides, both inside and out the cause of the flood, the gulf-stream, as it stands in connection, it being all produced from the same cause.

For illustration, let the reader face the south so that the left hand will be to the east, and the right to the west. Let the dark body V. V. V. V. show

the solid crust of the world: P. D. the western continent, an elevation of land both inside and out, opposite, crossing at Mexico, and J. S., Europe, an elevation of land both inside and out, opposite, crossing at Norway. Let A. represent the Atlantic Ocean outside, and N. the Ocean inside opposite: and H. the Pacific Ocean outside, and Q. the inside opposite. First, the philosophy of the gulf-stream. Now the sea would not flow from the Gulf of Mexico to the coast of Norway, where it goes through the crust of the earth to an inner sea, then west on the inside of the Gulf of Mexico where it again rises to the outside, without some great controlling cause, as the water would come to a level and stop. Therefore, the inner world, W., must have a westerly motion around the earth's centre every twenty-four hours forty-five minutes in the direction of the dart T. caused by the rotation of the outer world east. This would cause the inner world W. to act upon the waters of the inner sea by attraction, in keeping it elevated at the dart O. by successive revolution, when the sea again passes to the outside through immense fountains. Then the waters pass out of the gulf in the gulf-stream in the direction of the dart A. to the dart K., on the coast of Norway, where it again passes down to the inside, then southwest in the direction of the dart N. to the gulf or dart O., then out to the outside, then northeast on the outside by continued revolution.

The tides are caused from the same machinery of the inner world both inside and out. For illustration, let Q. Q. represent the elevation of the tides inside, and the dart H. M. the tides outside. Now it would follow that they would rise by attraction inside, it being direct; and on the outside after the inner world had passed the point of the tide two or three hours. It would all follow from attraction and the spring of the earth acting on them.

Again, there would be but one tide if there were no continents in the way to divide them—there would be one every twenty-five hours, and this was the case in the time of the flood after the water had arose over the land. The fountains of the great deep being opened, and the waters arising in the Gulf of Mexico out of the earth to an elevation of a half mile, or over all the land except the tops of the mountains to the point dart C. and F. Now it would follow that if the earth was all covered with water, that the tides would arise clear around it, over continents and all; and gather strength by every successive tide until it would rise to the point dart E. X. It would follow that there would be but one tide every twenty-five hours, represented at the outside line at dart L., as there are no continents above water to divide it, or counteract its power, and only one cause to produce it in its position to the attraction of the inner world, and in the spring of the earth producing the flood tide.

The inner worlds have two motions beside their rotation. The first is the progressive, around the earth's centre in the direction of the dart U. once a month, caused by the attraction of the moon; and the backward apparent motion in the direction of the dart T. is caused by the rotation of the outer world east in twenty-four hours. Now add forty-five minutes to each day's

FIG 7

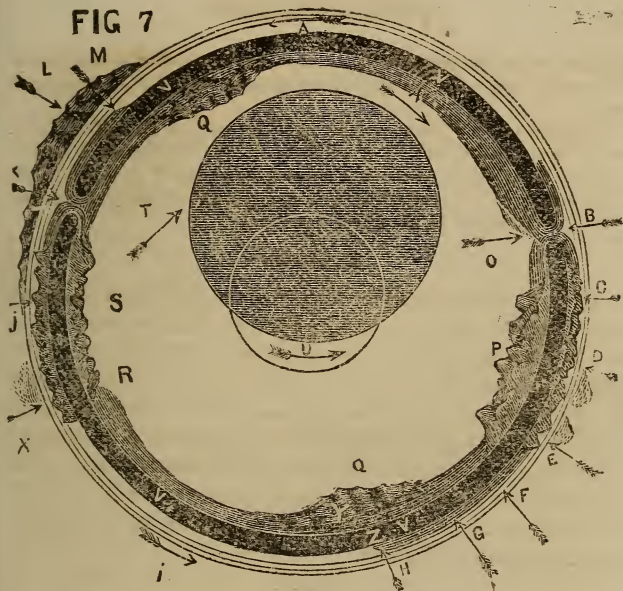
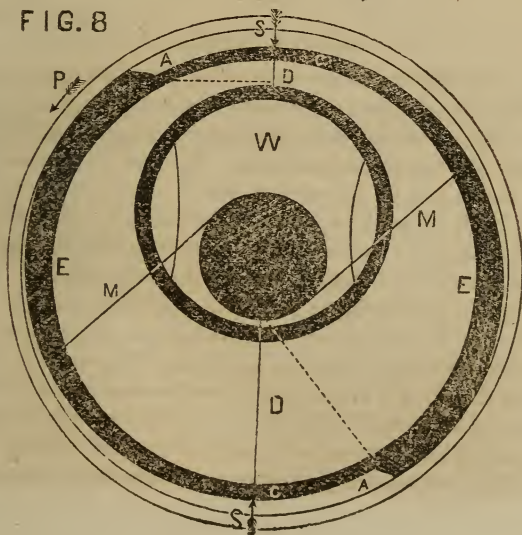


FIG. 8



progressive motion of the inner world to the twenty-four hours rotation of the outer one, and it will make up the apparent motion of the inner world west.

The inner world W, turns upon its axis from west to east. The tide N. and R. is the blank elevation of two tides, Q. Q. The dart O. is a representation of one of the fountains of the great deep; also Y. Z. in the Pacific Ocean shows a like system of revolving waters, and E. D. the lesser tide outside opposite the tide L., the greater tide-wave.

REMARKS.

It would follow from the violence of the flood upon the earth, that all the face of the earth was changed from the petrifications of sea shells to be found in all parts: besides the formations that might have been formed in the different grades. And we have good reasons to suppose that there was, for there were fishes and birds in the fifth grade long before Adam, and each grade might have occupied a period of one thousand years, (10,000.) And there might have been shell fish in the earth even in its primitive state, and that they became mixed up with all the world in the second and third grade.

SPRING TIDES.

Fig. 8, illustrative of the spring tides, shows the earth parallel with the equator, and a disposition of the inner worlds toward the sun and moon from the earth's centre, compressing the two opposite sides together by attraction. The combined attraction of the sun and moon S. one way, would not equal the attraction of the inner world upon the outer division. This would bend it in opposite, and as it is in connection with the time of rotation, the place of compression would rapidly change. This would give a great spring to the tides. And as it would be the same way in the moon's opposition to the sun, there would be a combination to this effect: the earth being compressed at S. S.

When the moon is in the quadratures this combination, to the effect of the inner world upon the tides, would be partly stopped. There would be an action in the material world at all times upon the tides, but it is the greatest in time of the moon's conjunc-

tion or opposition. If the inner worlds were in the centre of the earth there would be light tides, as the combination and action to the effect would cease. If the earth was a solid body there would be no such thing as the philosophy known.

NOTE.—Fig. 8. For illustration, let C. C. represent the places of compression as caused by direct attraction of the inner world W. at D D., and E. E. the places of elevation as caused by the diminishing of attraction coming on an angle at M. M. It would follow that the tides would rise where the attraction was the greatest, the earth springing, and the tides rising at A. A. in the compressed places, which changes west continually from the perpetual rotation of the earth east in the direction of the parallel dart P. once in twenty-four hours, while the inner world W. is retained in the apparent motion west. It being always in the same position as to the moon's place in the heavens, causing it to pass around the earth's centre west in twenty-four hours fifty minutes which causes the tides and variations as shown before.

If the earth were a solid body there would not have been a flood, neither would there have been any if the earth did not correspond in its figure to the illustration. This accounts for the flood, the tides, and monthly effects upon nature by a continual change of matter in the material world, and their variations monthly from the earth's centre.

The cause assigned for the flood is a natural one, which might be inferred from the Bible. First, the forty days rain is a natural cause, and the rain from heaven; but it was from an inner heaven, and the windows from the same, and the fountains of the great deep, has reference to all the great vents where the waters rise out of the earth to the outside. But the asserging of the waters in the flood tides from the face of the earth into the poles to the inside in enormous gorges was what dried up the waters. The main body of the waters passing off in the latter three months of the same year. Moreover, it confirms the figure and form of the earth and its mechanism. It is so according to the Bible, and nature itself; and true philosophy: and according to the second grade remodeling of the earth first and second divisions.

Any body of water is not reduced by evaporation in three months, or the air able to contain the evaporation: therefore the form of the earth follows in the deluge.

ATTRACTION.

Instead of there being a difference in the rate of attraction in the planets of the solar system, in respect to their different sizes, there is but one uniform rate governing them all. The greater attraction of the larger ones is counteracted by centrifugal force in their violent rotation, bringing it all to a uniform rate. And

that is the case with all superfluous attraction, by resolving itself into one standard that governs all universal matter in the weight of anything on either of the planets. The physical constitution of each is such as to bring them all to one standard with the earth. Nor is it to be supposed that they are solid bodies; but that they all possess firmaments in their centres, and revolving matter or worlds.

Mercury and Mars would contain a firmament and one world each by comparison with the earth. Venus would be like the earth, and nearly on the same principal. If Mercury and Mars contain one planet each, the earth certainly contains two; it could contain either Mercury or Mars in its centre without much material alteration.

The planet Jupiter evidently contains a great deal of revolving matter in words, together with Saturn, from the violent rotation upon their axes to prevent a collapse. And in a different plan from the earth, or the inferior planets, if not altogether on the horizontal plan or flat worlds with a rotation on their axes flat-ways every ten hours; continually changing in respect to their axis, caused by the horizontal rotation. Or in other words, they pass around each other every ten hours, and revolve horizontally with the planet.

The Asteriods were evidently formed into one body, and at the time of remodeling of the solar system from the primitive state, it might have been left in that state until it had become gradually heated to an immense degree, and was broken to pieces by a great convulsion which form them. And this would have been the case with all the planets had they been left in that state or with such as were composed of land and water.—The moon might be classed among those bodies that are solid from it having no rotation on its axis only as it passes around the earth: neither is there water connected with it if it is not excessively volcanic.

It would follow that the sun was not a solid body, but a system of controlling powers in its material organization, altogether

different from the planets—such an immense body could not exist in a solid state.

A planet is not altogether attractive from the quantity of matter that it contains, but from the amount of surface. And this agrees with magnetic attraction: and it is more than likely that both partake of the same principle to a limited extent.

MAGNETIC ATTRACTION.

Magnetic attraction is decidedly a current attaching itself to the surface only: or is attracted by the greater amount of surface without passing through a solid body. For illustration, take two cannon balls, both of the same size, one a solid one of fifty pounds weight, and the other a hollow one of ten pounds. Place them a few feet apart, then place the magnet on an angle equal with them both, and the hollow one will predominate in the greater attraction.

It might hold good also by experiment with a very large iron ball, or globe, made after the form and fashion of the earth, if a greater attraction could be obtained in the ball than of the earth, in varying the needle placed in any position to it; or on top of the ball, either way from the equator: or by stopping one of the poles, thereby showing the philosophy of the material world.

NOTE.—Fig. 9 shows the philosophy of magnetic attraction as a current flowing into the poles, to all parts of the earth; it being attracted by the greater amount of surface without passing through a solid body. If the poles were closed the attraction as a current connected with the world would not be known: and as they are open the current flows north and south into the earth.

And for illustration, let A. A. represent the first division of the earth, N. N. the second, and M. the third. Let A. M. show the place of the magnet, and C. C. the currents of attraction as displayed in the material world.

THE NORTHERN LIGHTS AND THE NORTH POLE.

The northern lights, with all their variations, cannot be explained in any way, only as it might be connected with reflected light out of the earth. It cannot be anything else but the light

of the sun passing in at one pole—that is, the indefinite reflection of the sun's light passing out of the opposite pole in strange images formed by reflection in the earth.

Some of the variations of the lights are caused by intervening clouds on the edges of the poles, being driven about by wind, and the light passing between them, or shining in foul air of any kind, emitting a pale light subject to the action of the wind. All the various fantastic displays of the lights are caused by wind, and the state of the atmosphere, as seen after passing out of the earth above the horizon of the pole's edge, in dashes to the skies. The aurora borealis, though, are never seen only in very high latitudes, and always more or less brilliant, according to the state of the air.

The strange images of light that are often seen dancing in the sky, are different from those that are formed in the earth, as seen after passing out of the open pole, but are caused by reflected light out of the earth upon the upper regions of the air, that is driven about by wind reflecting the light.

NOTE.—Figure 10 represents the north polar opening, a void space that extends through the world from pole to pole. The land marked M M shows the termination of the crust of the earth that lies between the seas projecting into the pole in a ragged form. This is the great bulwark to the flood, reaching out its lofty elevations for miles beyond the sea, and amid the grandeur of the pole's icy domain.

A POLAR GAP.

For illustration, let the reader turn facing the north, so that the right hand will be to the east and the left to the west. Let X. represent the land of Greenland, and K. the North Georgian Island, or elevated land, and G. the polar gap that was broken down by the flood. Let U. show elevated land on the northwest coast of Greenland, and east on Grinnell's Land. Now, would it not follow that at the time of the flood, after the water had covered all the land except the tops of the mountains, when the tides began to increase on the earth, that they, coming in contact with those mountains in their western course, and by which its waters would be turned northwest into the pole in

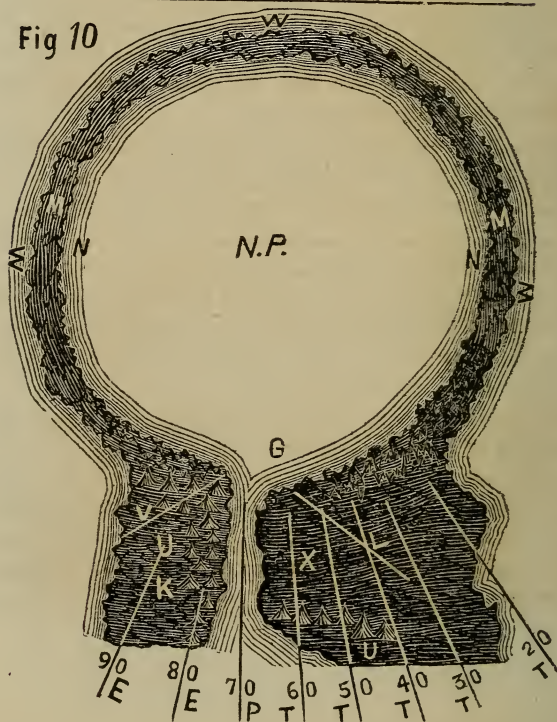
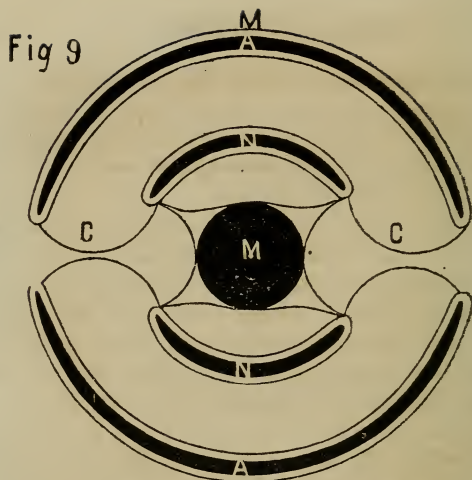
overwhelming floods into the earth. 'This would break down the great breastwork of nature's production and let in the deluge, to flood the world no more forever; the waters flowing through that mighty channel denoting the wonders of past ages, in the gap to the polar regions.

The variations of magnetic attraction west to this point, then east, proves this. For illustration: let the meridian of longitude twenty, west from Greenwich show the first line due north, and the line T. the first western variation of the magnet. Thirty will show a greater variation west, forty and fifty the greatest, sixty less, and seventy is parallel due north; and west of that the variations are marked E. This fixes the gap at seventy west from Greenwich to the parallel line P, as seventy. It would follow that the magnet would be affected in another form further north, on the two lines running southeast, and west from the polar gap, in a perfect balance of the magnetic power between two points, to-wit: the polar channel and the true circle of the open pole; and that the power of its attraction would be greatly weakened—unsteady.

The northern lights fix the gap at this point, the light being reflected out of the polar opening varies from the true north just in proportion as the magnetic attraction varies to this point.

It would not be a hard matter to get into the inner world either by crossing the northwest part of Greenland by land or on the ice in the channel, and then take water and pass into the earth through the gap into the inner sea lying opposite Baffin's Bay on the inside of the exterior world: the geography of the earth being the same inside as the out.

For a further illustration of the north pole, let N P show the opening, W W W the termination of the sea on the outside of the earth, and M M the termination of the land that lays between the seas, which is the great circle of the polar opening; N N shows the polar projections, the jagged form of the termination hanging downward inside—a vast circumpolar wall, but open at G.



SOUTH POLAR OPENING.

Fig. 11 represents the south polar opening the same as the north. The outside part shows the water, and the darker body, together with the projections, the termination of the crust of the earth in a ragged form.

A POLAR GAP.

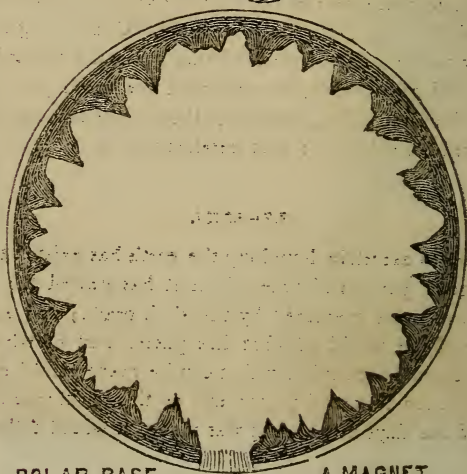
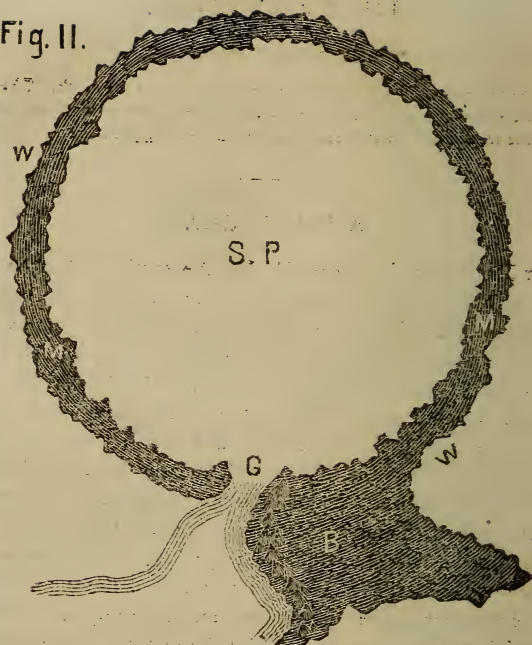
For illustration, let the reader face the south, so that the left hand will be to the east and the right to the west; let B represent Victoria Land, and the great chain of lofty mountains that extends to the edge of the polar opening. Now, would it not follow that at the time of the flood and of the flood tides, that in their western course around the world they would come in contact with those mountains, and that its waters would be turned south into the inner world, thereby breaking down a gap of great width at G, and draining the earth of its flood of waters, both north and south, through the gaps into the poles.

Further: let S P show the polar opening, W the termination of the sea, M M the land and its belt, and G the Gap. Such are the wonders of the polar regions and the things of the past, in the deluge that swept the face of the world, the greater portion of which flowed into the south pole. Concerning the gap, such may be the make of the land that it may not be cut in very deep, but of great width; while that of the north pole may be cut in a hundred miles, owing to the greater amount of land laying on both sides of it, that extends into the pole above the gap.

REMARKS.

In order to ascertain how long the earth has existed through all the great periods of time which it has passed through, it would have to be measured by the sixth grade; and allowing this age of the world of what has passed and of what is to come, the nearest calculation that can be made would not vary much from ten thousand years; and as this ten thousand years is one of the days in which it was made, it would follow that

Fig. II.



POLAR BASE

A MAGNET

all the other days were of the same length: which would bring it out, without much variation, to sixty thousand years. This is a great age, and yet the sixty thousand years are as sixty days—six days! One day as a thousand years, and one thousand years as one day to Almighty God.

All the fossil remains of great beasts to be found in all parts of the earth, and some of them imbedded in solid rock, are proofs of the monsterdon ages of the world in which they existed.

The different stratum of earth and of rock are records of those ages in which they were formed.

THE SOLAR SYSTEM BY COMPARISON.

There are five classes of planets to the solar system, arranged as follows: First class, Mercury and Mars; second class, Venus and the Earth; third class is the Asteroids, formed from one planet; fourth class is Jupiter and Saturn; fifth class, Herschell, Neptune.

The first class of planets is formed of two worlds each, or by one division; the second class by two divisions, or three worlds each; and the third class by a convulsion.

The fourth class by four divisions and three subdivisions each, including the division and subdivision of Saturn's ring. The fifth class, there could be no comparison made, as the time of rotation is not known.

FORM OF MERCURY AS COMPARED WITH THE EARTH.

The first planet from the sun is Mercury; its diameter is three thousand miles, and performs a rotation once in twenty-four hours five minutes on an axis but little inclined to the eliptic; (see plate 4) while Mars, being classed with Mercury, is greatly inclined, it being designed in the difference to equalize the

light of each as it regards the difference of their distance from the sun. Mars, therefore, being so many times more distant, is as many times more inclined, thereby receiving as much light inside as Mercury.

Mercury would contain one planet in the firmament of its inner heaven, which is the cause of its rotation: it passing around the centre in its disposition toward the sun once in twenty-four hours five minutes, caused by the rotation of the outer division in the same time. The inner world being retained in the apparent motion, and corresponding in velocity of rotation with the outer division, while the power of rotation of one part drives that of the other by attraction.

The primitive diameter of Mercury would fall to one-half of the present size; and as it is the first from the sun among the great family of planets that compose the solar system, and occupies a place within the particular medium of that current of attraction that the sun possesses for it; and as it has a place with the earth, and receives light from the same source, it comes under the same philosophy in its fitness, as it compares with it in its mechanism, which it must have received in being fashioned to receive the sun's light, as classed with Mars, but the alternation of the inner world to either pole diminishes the light inside.

COMPARISON OF VENUS.

Venus the next in order from the sun, and of the second class, is seven thousand six hundred miles in diameter. The time of its rotation is performed in twenty-three hours twenty-one minutes, on an axis inclined to the plane of its orbit, under a small angle; while the earth is more distant from the sun, and classed with Venus, is greatly inclined: it being designed in the difference to equalize the light of each in respect to the difference of their distance from the sun, the same as the first class.

Venus is remodeled from the primitive state on the same plan of the earth, yet unlike it in relation to the moon, as the sun gov-

erns all the material machinery of the planet by attraction ; one part and motion corresponding with the other, while the inner worlds pass around the centre of Venus in twenty-three hours twenty-one minutes, in their disposition to the sun, caused by the rotation of the outer division in the same time, after the figure and fashion of the earth ; and allowing it to be only one-half to the present diameter in the primitive state, it could not vary much in its form from the earth, as the diameter and time of rotation are nearly the same.

THE EARTH.

The Earth, the next to Venus in order from the sun, and of the same class, exceeding but little in diameter, with a rotation on its axis in nearly the same time, inclined under an angle of sixty degrees, and receiving as much light inside as Venus, although further from the sun. The earth is formed like Venus in respect to the inner worlds and their diameters. It is the place of the world's greatest grandeur, when its form is known : things that God has put within the reach of our understanding. Neither is it necessary for us to know by the seeing of the eyes, when there is a world of proof to show that it is so.

Joshua commanded the sun to stand still, and it stood still the space of a whole day—twenty-four hours. Now, this is not inconsistent with a single rotation of the earth upon its axis. Who is it that does not know that the sun stands still—who is not a fool ? God : He is the God of the day and of the night ; He gave the Israelites the cloudy pillar by day, and of fire by night for light, and water to the thirsty land ; He sealeth up the wonders of the great deep ; and his ways who can tell—he to whom He will to search and know of his ways, and the power of his Word ?

PROCESS OF REMODELING OF THE PLANET MARS, AS COMPARED WITH THE EARTH.

Mars is the fourth planet from the sun, and of the first class with Mercury, formed and fashioned on the same plan, only of

a lighter form: and in the primitive state, Mars would fall to less than half the present diameter, revolving on an axis in that state once in twelve hours. And in the remodeling of the planet, it losing time as to rotation according to its increased size, maintaining the same velocity of motion of miles an hour, up to the full size of four thousand miles in diameter, and turning on an axis once in twenty-four hours thirty-nine minutes, with a division in its centre, separate, and with a rotation upon its axis identical with the first primitive motion; independent of the outer divisions and nearly in its centre, from the greater distance from the sun and lighter attraction.

Mars is inclined to the elliptic in an angle of about sixty degrees, (see plate 5,) the poles being turned to the plan of its orbit in this angle, and receiving as much light inside as Mercury, in the inclination of the poles, and lesser alternation of inner division.

THE ASTEROIDS.

The Asteroids, in order next from the sun, and of the third class, formed from one planet either by a great convulsion or by a violent rotation, which formed them as they stand; and this might be traced out, and their union from their motions alone.

It is possible for God to create and cause a multitude of planets, as the Asteroids, to move around a luminary or sun on the same orbit parallel to each other, or display a thousand different manœuvres in respect to themselves. God can create a world of any magnitude, and cause its mechanism to display as many forms. God can cause a world to be visible as one of the stars of heaven, or render it perfectly transparent and invisible. God can create worlds and ordain powers of a thousand different kinds to govern them and limit their attractions to every point. We cannot see the mighty framework of the starry heavens, neither can we comprehend the mighty works of God.

There are vast rings of worlds round and flat and globular in the heavens—system after system—countless multitudes of worlds in one ring system.

COMPARISON OF JUPITER.

Jupiter is next in order from the sun, and of the fourth class with Saturn; is nearly ninety thousand miles in diameter. It turns on an axis nearly perpendicular to the elliptic once in nine hours fifty-six minutes: the poles being but very little turned to the sun; while Saturn, more distant, is greatly turned, thereby receiving as much light inside as Jupiter.

It would follow that Jupiter and Saturn were formed on the horizontal plan, different from the earth. They being formed by four divisions and three subdivisions each, including the division and subdivision of Saturn's ring with horizontal rotation. The inner worlds passing around each other in the same time that they revolve horizontally with the planet once in ten hours.

There being this difference in the form of Jupiter without the ring, and in there being seven separate worlds within the main body of the planet, while the open poles must be very large across from one extreme age to the other, in order to admit of the sun's light. And the principal of light through the poles would be such as to cause perpetual day, except for a short time, when the sun crosses the equator: and even then as much as a twilight from both poles.

Jupiter being the largest of all the planets of the solar system, has the most violent rotation of all: and as there is a design in this in the creation of the planet; for God makes nothing in vain. It was ordained of all the planets, for it is as reasonable for them to turn upon their axis with a velocity corresponding with their size, and the given quantity of matter that they contain, as it is for them to pass around the sun. And just as foolish to suppose that they are solid bodies as it is to suppose that the space that intervenes between them and the sun was

filled up with solid matter, as much as though they could not be sustained in their places without resting upon a solid rock.— And as Jupiter is the largest planet, this violent rotation is necessary in the vast amount of moving matter that it contains in separate worlds, and their mighty attractions known from the violent rotation, which can be weighed of all the planets, and their masses ascertained. And as God has put all these things within the reach of our understanding, how much more shall we improve the little talent, to search and know of his ways, in the mighty worlds that speak his wondrous power.

FORM OF SATURN.

FIRST GRADE.

The next planet in order from the sun is Saturn. It is seventy thousand miles in diameter, with a rotation on its axis once in ten hours twenty-seven minutes, inclined to the elliptic, in an angle of sixty degrees, and receiving as much light inside as Jupiter, although further from the sun.

Saturn is formed by four divisions, and three sub-divisions, including the division and sub-division of the ring. The philosophy of the remodeling of the planet being represented in the plates according to the different grades. The first represents the four divisions parallel with each other without the sub-divisions, it being classed with Jupiter, and formed the same except the ring. And according to the first grade, the ring was formed out of or from the first division, as it lays parallel with the rest.

For illustration, let fig. 12 represent the first grade in the remodeling of the planet. The first division shows that part of the planet of which the ring was formed, marked R R. S S shows the second division or the main body of the planet, C C poles, and P P P P the parallel form of the inner worlds. Each division known by its number.

A A A A represents the general operation of the forces of attraction as applied in the forming of the ring, from the planet, both of the perpendicular and angular power. This would sustain the ring in the parallel form in this position, but beyond it would collapse as in fig 13.

FIG.12



FIG.13



SECOND GRADE.

Figure thirteen represents Saturn in the second grade, in process of the horizontal form, and the middle world reversing horizontally with the planet. Also the sub-division of the second into two worlds, No. 4, and 6, and the first stage of the collapsing of the ring.

The reversing of the middle world first, with a violent rotation in the direction of the poles, while the second from the centre has a violent rotation the other way, the two motions coming in contact cross ways, and each one imparting the second motion to the other, which would divide the second into two horizontal worlds with a rotation in the direction of the poles, and the horizontal rotation, besides in and with the planet every ten hours.

Fig. 13 shows a systematic process of the remodeling of the planet in the second grade. For illustration, let R R represent the rings, and S S the main body of the planet. P P shows the third division parallel, and H H the process of the horizontal form of the next division from the parallel, and R R of the ring in the collapse. C C C C represents the poles, and A A the general operation of the forces of attraction, both of the perpendicular and angular powers, as applied in the collapse of the ring. All the different divisions show the order of their connection by number.

THIRD GRADE.

Figure fourteen represents Saturn in the third grade, and the sub-division of the third division on the same principle of the second from the centre, right and left, into two worlds, with a horizontal rotation in rank with the first sub-division, and number five, corresponding in a perfect balance : being sustained by two different motions.

Also, the second stage of the collapsing of the ring, and its sub-division. It being divided by the closing angles of the ring and the violent concussion of the collapse in throwing one part in and the other out. The material being sustained from being precipitated upon the planet by rotation in the forming of the rings with a separation of a few hundred miles between them, and revolving about the planet once in ten and a half hours.

For illustration, let fig. 14 represent the third grade of Saturn in process of the horizontal philosophy. Let R R represent the ring in the process of subdivision, and A A A A the operation of the forces that sustain them in their places. S S represents Saturn's main body, and H H the horizontal worlds: each separate parallel division being divided at the equator, leaving the open pole in the middle of each. This would throw one parallel division into two worlds horizontally.

In figure twelve there are five parallel worlds formed by four divisions. But in figure thirteen there are six, and three of them horizontal: and in figure fourteen there are seven, and five of them horizontal, besides the ring in that form, as one of the seven.

FOURTH GRADE.

The fourth plate represents Saturn in full form, with the ring and her satellites.

The principle of the sun's light, indefinitely reflected, would be such as to cause perpetual day through the poles, on a principle suited to light the inner worlds at this distance from the sun.

For illustration, let figure 15 represent Saturn in full form with the rings: S S represents the planet: H H the inner worlds. The poles, P P being in the centre of each, on the same principle of the ring, only less.

Further, let number one and eight show the continued ring around the planet, running edgewise. Number 2 shows the planet, and C C the poles. A A A A represents a former principle. Number 3, 4, 5, 6 and 7 show the order of the planets, and P P the order of the poles. Though there was a column of air connecting the planet with the rings having variations of water globes or clouds in it.

HERSCHEL—NEPTUNE.

Being of the fifth class, and different from the rest of the planets, the same as the glory of one star differs from another star in glory, and as the time of rotation is not known, a comparison cannot be made.

REMARKS.

This theory on the planets Saturn and Jupiter, might be objected to for reasons; and the only one, that is to say, that they

FIG. 14



FIG. 15



are all solid and compact, without the first argument to show that it is so.

One might say that their violent rotation was worse than useless, and deny the existence of the ring altogether; for it was formed on this very plan. To suppose that they were solid throughout, with intelligent beings, even of the size of a man walking about upon them, weighing ten or fifteen tons! the planets being so many hundred times larger than the earth, and in the power of its multiplied attractions, sufficient in its force, to crush a solid rock.

COLLECTIVE ILLUSTRATION OF THE SOLAR SYSTEM.

There is something very singular in relation to the most distant planet of each of the respective classes, they all being greatly inclined in the same angle to the elliptic, while the axis of the nearest to the sun is but little inclined, except Jupiter.

In relation to the Northern and Southern Hemispheres, of the planets, the one that contains the most lands or attractive matter, the pole of that hemisphere would be turned to the sun in the aphelion distance, and the lightest in the perihelion, like the earth: and the greater the difference, the greater the angle.—The northern hemisphere of the earth containing the most land or attractive matter, and being the longest exposed to the sun's attraction, is turned in the elliptic in an angle of sixty degrees. And in the aphelion the inner worlds would be attracted north of the equator, and in the perihelion their equators would be parallel, the sun attracting them south, and the greater quantity of attractive matter in the northern hemisphere sustaining them in an even balance. While the same philosophy would apply to the rest of the planets, more or less, in the inclination of their axis to the elliptic, both of the aphelion and perihelion distances.

The mean distances of the planets from the sun is as follows:

Mercury, 36,000,000 miles; Venus, 68,000,000 miles; the Earth 95,000,000 miles; Mars, 145,000,000 miles; the Asterioids 254,000,000 miles; Jupiter, 415,000,000 miles; Saturn, 900,000,000 miles; Herschel, 1800,000,000 miles; Neptune, 2,850,000,000 miles.

ORGANIC ILLUSTRATION.

It would follow that if the planets were solid bodies, they would all turn upon their axis, perpendicular to the plan of their orbits, if they turned at all; and there would be no change of seasons: neither would there be if they were all hollow, unless there was a disposition of attractive matter to one of the poles. And then the pole of that hemisphere would be continually turned to the sun, and the lightest in everlasting darkness, unless there were inner worlds to preserve the equilibrium of the planet by shifting north of the equator in the aphelion, and south in the perihelion. By this means a disposition of attractive matter can be obtained toward the sun in the planet at all times. This is what preserves the equilibrium of the earth in the same angle to the elliptic: first, a disposition of attractive matter in the northern hemisphere of the outer world; second, the north and southing of the inner worlds.

It would hold good that if the planets were solid bodies they would become fixed, and would not turn upon their axis only as they passed around the sun, the same as the moon around the earth in the most attractive side to the sun, and that they turn upon their axis only from the effects of their own mechanism.

The planets are not projections from the sun, on the same principle that the divisions of the earth are formed, or of Saturn's rings: neither the satellites of the primaries, or the moon of the earth, as it does not partake of the same elements, to-wit: water and an atmosphere.

Jupiter has four moons, Saturn seven or eight, Uranus six or more; they being all placed in their present positions by the Great Architect, in the day that they were created and made.

and sat in the firmament of the heaven, together with the sun, planets, and satellites all at the same time in their primitive states—they being organized or remodeled afterward.

They all revolve around the sun from west to east, all nearly on the same plan, and the sun perpendicular to the same on its axis—all the solar system turning together from west to east on an immense whole, in different periods of time. Mercury three months; Venus seven and a half months; the earth one year; Mars one year and ten months; the Asteriods four years and nine months; Jupiter twelve years; Saturn twenty-nine years and six months; Herschel eighty four years; Neptune years.

THE SUN.

The sun is the centre of the solar system, and the great controlling power. It is eight hundred thousand miles in diameter, and turns on an axis once in twenty-five or six days. Considering the slow rotation for so large a body, it is hard to conjecture what kind of form it possesses, in relation to its physical organization, or what it is that could sustain its ponderous attractions, unless it is some hidden velocity connected with the body, or its interior form, which might be inferred from the inconceivable rapidity of some of the spots at times. And instead of its being solid, it may be a world of revolving matter beyond comprehension.

If there was a comparison of the sun made by the planets, it would indicate nothing else but a mere shell by the slow rotation upon its axis. But for all that it may contain as many divisions as there are planets to the solar system; and each division possessing a different current of attraction, only for a certain planet, while they may have but very little for each other. And as the sun is the great controlling power, it may possess many currents of attraction, different in respect to the different planets; which current they appear to move within

in their respective distances from it. And there is another current of attraction, peculiar to the governing of comets, which power it possesses to draw them from the immense distance, and then to project them into the same.

There also is a peculiarity of the sun's light in this respect; in the different colors that compose it, in the dark and light shades. For illustration, Mercury would move around the sun within the medium of all the dark and light shades that compose the sun's light; Venus, all but one, for the darker shade would not reach it; the Earth, all but two, and receive just as much light from the sun as Mercury; Mars, all but three, leaving the darker shades; the Asteriods, all but four; Jupiter, all but five; Saturn, all but six; Uranus, all but seven; Neptune, all but eight, leaving the darker shades. Neither is the arm of the Almighty shortened like that of man, that he cannot give the most distant planet as much light as Mercury receives in the disposition of its colors that compose it.

And there may be as many as there are colors to the sun's light, and that the most distant one receives only one shade, that of pure dazzling white, and its effulgence in which the planet moves: for God is able to give those far distant and happy lands as much light as Mercury receives, and all from the same luminary.

SEVENTH GRADE OF THE EARTH—THE DOMINION OF GOD.

In Revelations, xxi., 1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea."

2. "And I, John, saw the holy city New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband."

3. "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with

them, and they shall be His people, and God himself shall be with them, and be their God," (Dominion of God.)

4. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying: neither shall there be any more pain, for the former things are passed away."

5. "And He that sat upon the throne said: Behold I make all things new: And he said unto me, Write, for these words are true and faithful."

6. "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

7. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

FIRST PART.

Revelations, ch. xx, 11. "And I saw a great white throne, and him that sat on it: from whose face the earth and the heaven fled away: and there was found no place for them."

The text has reference to the change of the present form of the earth alone; the great judgment day, first, in which all things connected with the whole world are to be destroyed: a collapse, in which the heavens that are in it shall pass away with a great noise—a state void, and without form. Then God will raise it again in another form—a new heaven, and a new earth; likened unto a great city clear as crystal, garnished with all manner of precious stones, having twelve foundations.

A description of the whole world in the new form, garnished with all manner of precious stones: each part and division of it being diverse one from the other in its several foundations: and in all that imposing grandeur of glittering worlds, reflecting the glories of the eternal city lighted by the glory of God and of the

Lamb. "And the nations of them which are saved shall walk in the light of it."

5. "And he that sat upon the throne said, Behold, I make all things new;" "He that overcometh shall inherit all things," (or reward of the faithful, Dominion of the stars.)

SECOND PART.

10. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

11. "Having the glory of God; and her light was like unto a stone most precious, even like Jasper stone, clear as crystal."

Illustration: Now, what can mortal man know about the new earth, further than a change of form and the spiritual purpose for which it is designed, beyond comprehension. As well as the vast number of worlds that have been brought to their perfect state in the starry heavens, of all forms: as the glory of one differs from the other in the vast extent of their magnitude, seen or not seen by mortal eyes; as,

"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another."

"There is one glory of the sun, and one glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (Cor. xv.)

A NEW HEAVEN AND A NEW EARTH, ACCORDING TO PROMISE.

Peter, second book, 3 ch. 10 verse, "But the day of the Lord will come as a thief in the night: in which the heavens will pass away with a great noise; (the heavens in the earth,) and the works that are therein shall be burned up;" (a state of the earth without form.)

12. "Looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved,

and the elements shall melt with fervent heat!" (now it will be hundreds of years before this will come to pass.)

13. "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

Now, according to the present form of the earth, as heavens means more than one, there are two heavens connected with it, or three: first, the heaven in which it was formed: second, the second and third heaven in the earth, which are to be dissolved; and as there is to be no more sea, it shows an actual change of form of the present world.

POSTI, AND ANTEDILUVIAN CORRUPTION.

It is not foreign to consider the great leading abominations that sink and degrade the world; and the most fearful and blasting is a religious degradation. The first in connection is adultery, the worst of all corruptions: for men will sometimes call on the name of the Lord religiously, and commit every abomination. The Antediluvians were corrupted in this, for they were not perfect in their generations, except Noah. Moreover, they were drunken and debauched: even Noah himself was not perfect in this, but planted a vineyard, after the flood, and drank of the wine.

Genesis, 6 ch. 12th verse, "And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth.

13. "And God said unto Noah: The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth."

Also, the Sodomites corrupted themselves in the same way after the flood; and they had it sanctioned by a kind of religion like the Mormons. There was a remnant of them that sprung up after the fall of Sodom, and they even built houses near the temple at Jerusalem, where they wove hangings for the grove for a kind of religious abomination.

The Jews were taught of God to abhor this very thing in many instances. An account of one may be had in the 19th and 20th chapters of Judges, in which there was a whole tribe destroyed. Also the Latter Day Saints, or Mormons, and their great Lake, is identical to the Dead Sea; and their Jordan the river and city of the modern Sodom and every one that joineth himself unto them is a Sodomite: neither shall they escape the destruction of Gomorrah in some form.

The second in connection is the revival of sorcery, or spiritual rapping, identical to the sorcery of old times, only not so far along in the art. It was notorious of the Egyptians at the time of Moses; the sorcerers, or magicians, could do any kind of miracle, and this was a law of Pharaoh: for they could change a rod into a serpent, turn water into blood, change dust into lice. And when Moses and Aaron came before Pharaoh with their request, they were required to show a miracle to establish their claim. That being done, the sorcerers were called to know if there was anything extraordinary in this, and being called, performed the same miracles; therefore, their request was rejected. And it was the same way with the miracle of blood, and of the frogs: but of the lice they could not perform their accustomed miracles. Then the magicians said unto Pharaoh, this is the finger of God, as an excuse; therefore, Pharaoh hardened his heart, neither would he let the people go. Moreover, God hardened his heart in order that he might compel the haughty king to drink the cup which he had filled to himself and that corrupt nation, to the very dregs, to punish them for their sorceries. And the Israelites said, let us go, lest we sacrifice the abomination of the Egyptians. God turning all their sorceries into foolishness, and destroyed them and their abominations as an example: for the Egyptians were greatly degraded. And it was a case of necessity that the journeyings of the Israelites were forced to prevent their corruption entirely.

It was a case of necessity with the Israelites, after they had passed into their own land; that there were many nations destroyed for this very thing. And even at the time of king Saul,

the witches and wizards had become so notorious as to be able toraise the dead; therefore, the king destroyed them and put their sorceries out of the land. Yet, after Saul himself was rejected of God, on account of his foolishness, and he was driven to straits, and God answered him not, he seeks a familiar spirit, the most obscure one of all, for he had destroyed them, except the witch of Endor, and she raised up Samuel from the dead, and Saul communed with him. And as an example, was Saul benefitted by the act?

It was a notorious fact of the Philistine nations that surrounded the Jews, that they were sunk in a system of religious idolatry to such an extent that they could perform miracles by legerdemain in the image worship. Even the Jews were deceived by their sorceries time and again, and God punished them for it when they went whoring after the gods of other nations. These are examples. Let the Protestants take heed, lest they are deceived by the Catholics as the Jews were by the Philistines, and were overthrown. Let them trust in the God of heaven, and in the power of his Word.

And if the Catholics should raise the dead or perform miracles believe them not, nor pollute yourselves with their abominations; nor of the Sodomites, and their adulteries. The plurality of their wives being nothing to their Mormon orgies of diabolical abominations.

The glory of a people is in their virtue, otherwise they are lower than the brute—even an intellectual blemish. Seek no familiar spirit, but seek after the riches of Christ.

Again—the isolation of the Mormons as a separate people, in connection with their abominations, will only be for destruction, together with all corruption, universal; when the power of God's word shall come in, the likeness of whose wheels are as a burning fire, in the destruction of Satan's power. Then the millennium will set in, not with terror to any one: but let every one fear and tremble when the God of Heaven shall throw down the great Babylon.

Revelations xx., 1. "And I saw an angel come down from

heaven, having the key of the bottomless pit and a great chain in his hand."

2. "And he laid hold on the dragon, and bound him a thousand years."

5. "And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he should be loosed a little season."

After the millennium there will be a new corruption, as Satan of old, Gog and Magog; which is to be destroyed by fire from heaven. The form of the earth is to be destroyed also, when the dead are raised from dead, and the earth in the new form.

COMPRESSION—ATTRACTION.

The principle of attraction is a kind of compound of parts, acting from the direct in producing different causes to it; and wherever it is originated, there is another cause to counteract it in equal power in an opposite direction; and such is the fineness of the power, that matter can be brought to the closest mechanism; operating with a velocity and harmony corresponding with the amount of matter in operation, as applied to all planets, in the various appliances of the different currents of attraction; both of the direct, and diverse, as well as magnetic attraction, acting upon the masses; not from the amount of matter altogether, but from the amount of surface presented to the operation of its power, and the square of the distance. There is a harmony of this compound principle of attraction with the earth, acting on the second division in the corresponding velocity of its rotation with the first division, shown to be necessary from the great weight of attraction of the first upon the second, in the vast amount of matter and surface which the first obtains over the second, in extending the powers of its attraction around the second in circles, or half circles; and the great weight it has

to sustain from the first in the violent rotation necessary to correspond with the first.

While this same compound principle would act different on Saturn's rings, from the greater amount of matter and surface obtained in the planet over the ring in causing a difference in the sustaining power of one-half.

For illustration, suppose that a collision of some heavenly body should take place with the earth, with sufficient force as to cause the outside division to be broken up, would it collapse?

Would Saturn's rings collapse on the same principle? They would not, nor would they in any case, unless the time of rotation was arrested one half, and even at that they would revolve a great many times before they would reach the planet, and the process of the collapse would be slow. And as the time of rotation would be quickened in proportion as the distance to the planet was less, for they would maintain the same velocity of motion in the collapse, then both the ring and the planet would come together with the same motion of ten and a half hours rotation.

The velocity of Saturn's equator is twenty thousand miles an hour, and say of the ring forty thousand—a difference of twenty thousand miles. Take off the twenty thousand, and the ring and the planet will come together with the same motion. Now this twenty thousand miles an hour in the ring over the planet is the sustaining power—a difference too great to be overcome, by any agency that might be introduced—a foundation more subtle than adamant, on the divers principle, and of the earth on the inverse, in the difference of the sustaining power, as terms to show the difference. And the difference is in Saturn's ring over the planet, one-half, of the earth, one tenth, of Venus still less, and of Mercury and Mars an even balance. Also, the motion of one part, or division's of Saturn's ring over the other is very delicate and the power of separation very small as the magnetic attraction.

The mechanism of the solar system, on a whole, is from the sun, which is the great centre.

And of the planets from their own centres, and of the satellites of the primaries, and of the satellites themselves only as solid bodies, not possessing any principle of mechanism in themselves.

AN ELEGY, OR FIGURE OF ILLUSTRATION.

SCENERY OF THE INNER WORLD.

Concerning the mystery of the whereabouts of the long lost Franklin, the great probability is, that he, being ignorant of the figure of the earth, and through the eagerness of discovery, has got into it. And he could not miss the only channel that leads to the polar regions in beating his passage north, it would naturally lead him to the right place. And supposing at the same time that it lead into a polar sea beyond, would of course pass into it in order to sail across the pole, and actually sailed into the earth in his advent to the inner world amid the displays of its mighty form. What could be the astonishment if one in the earth hemmed in by an army of polar projections on every side. They then would learn the wonders of the descending scale of worlds—the realizing of their everlasting doom, shut up in the impregnable walls of the earth, and the towering heights of the polar projections, amid the fairy worlds on high!!

INDEFINITE REFLECTION OF LIGHT.

The principle on which light is received in the earth is very simple. The sun's rays passing in at either pole alternately upon the concave sides, is highly reflected in a concentrated form. First, the sun's light falling upon the inside, through the pole, varying in length according to the elevation of the sun, one thousand miles, by expansion. A surface as large as the face of the moon lighted direct from the sun, which is reflected indefinitely, until it passes out of the opposite pole. The sun

keeping the earth filled with light; and as the distance is not far from one part to the other, it is highly reflected. For illustration, how much of the sun's light do we receive from the moon by reflection? perhaps the one thousandth part; and the rest passes off into space; and yet, for all that, how it dispels the darkness.

And if we received all that the moon reflected, would it not follow that it would equal the light of the sun, and this is the case inside of the earth, for none of the sun's rays escape, but all are reflected, not only reflected but indefinitely reflected.

Neither is there any deficiency of light in any of the planets of the solar system, but are lighted on the same principle. And as the sun's light is composed of many colors, it is more reflective and powerful. and in the distant planets less so, as there are less colors to the sun's light, but more powerful in the direct.

CURIOSITIES IN THE EARTH.

It would follow that there was not much rain in the earth on land, as the continents are greatly elevated, or wind, or storms, neither very cold or hot, owing to the reflection of light: or the upper regions of the air cold, from the same cause. Neither much water upon the second and third planet—as it nearly all arose with the first division.

It would follow that the earth was filled with birds, beast, and forest of timber in all parts of it: and the seas with fishes of all descriptions in them. And that the sun can be seen in all parts of the inner world by reflection, shining orbs of all shades from the opposite seas, but of Mercury and Venus a different glory in part.

NEBULÆ HYPOTHESIS.

It has been suggested by some authors, that worlds have been and are still being slowly evolved from primordial nebulous

masses by gradual operation of the general forces. For instance that of Laplace, that "There is a multitude of shining nebulous masses now scattered throughout space, each of sufficient extent to furnish the materials of a world, and some perhaps of a system of worlds."

"That the masses present a long unbroken gradation from a mass," (without form and void,) to a perfect star; that is, all the various states in which a single nebulous mass would be during the period that it occupies in condensing from its first rude formless state into a finished globe.

"That the universe, as it is, in both the general and particular features of its structure, may be shown to be a natural mechanical consequence of the hypothesis in question."

Now, the latter we deny as a false doctrine, and the former (that is the beginning and the end of the learned epistle,) on the principle of mere accident, or consequence; and fit for nothing only to feed infidelity. To suppose even that this solar system alone was formed that way, on a whole, from one nebulous mass, would it not follow that the planets would be like the sun, together with the satellites, all luminous or dark bodies, they being all formed of the same mass. But this is not the case.—The sun being formed of different materials from the planets, and the planets different in every respect from each other, also of the satellites; showing that they are not formed of the same mass. Neither had they ever any connection with each other, because they do not partake of the same elements—not even the moon with the earth. And as the glory of one star differs from another, and those nebulous masses are the same everywhere, the structure of the heavens had nothing to do with it, only to reveal the invisible star, while the great angles of their rude outlines alone, unfolds the vast extent of the starry heavens. God has ordained the power of nebulous reflection to portions of the distant heavens to render the stars visible, while other portions joining that are equally set with stars is not seen, even with the most powerful telescope, except conspicuous stars whose light is not limited by space.

Fig. 16

T



V

V

For a limited illustration, let figure 16 represent the starry heavens: the centre, or light part, shows that portion of it in which the solar system moves, and the stars within the circle the visible heavens; and on the outside, the invisible, except the nebulous portions, whose distance cannot be conceived, or the vast extent of their magnitude. The dart T shows a single nebulous angle of the heavens relative extent. V V shows the same nebulous mass, the long and short way, as seen from the earth in one form only, together with other nebulous portions that hold their boundless domain beyond known space. Laplace talked like a good man as the most of astronomers are, but he ought to have thought more of God like David, than he did of infidels,

SECOND ILLUSTRATION OF THE GRADES OF THE EARTH.

“In the beginning God created the heaven and the earth.”—And of what? Of such things, and by such means as is beyond the comprehension of man. God forming it by the mighty hand of his power, and launched it into space, together with the whole solar system on the first day, with all their respective unorganized elements to form a system of worlds. Moreover, this is the last system, and this is the last world that God created and made; neither will there be any more made until it shall receive the new form. Because God rested on the seventh day, and that day has not come yet, or the earth finished, until it shall receive the great form from God out of heaven, as a day of rest, and of the seventh day as a definite period of time.—And in the end of the selfsame day, it would follow in the order of consecutive time, in a display of boundless power to create some new wonder in the starry heavens: for God is the Alpha and Omega of all things, as in the creation of the world, so also of the stars. One star to God only, as one day, allowing one hundred thousand years to each system.

SECOND PART.

On the second day, and in the second grade of the earth, God remodeled it from the primitive form, and raised its material from the depths, according to its divisions. In the day that God created the heaven and the earth, and sat the pillars of its

balancings upon a sure foundation, when the “morning stars sang together (harmony of the solar system,) and all the sons of God shouted for joy;” for God was at work on this world ordaining the powers of its mighty form, on the second and third days: and on the fourth day the new order of time.

On the fifth and sixth days, birds and beasts were made to increase, multiply and fill all the earth; man also was made, and dominion was given him over the earth, and every thing that moveth upon it.

Now, if there are birds and beasts on the second and third divisions of the world, or anything useful, the dominion of man extends unto it.

But in the world to come, and of the earth in the new form—the dominion of the stars, in heaven’s boundless domain is attained.

It may be asked how this is known; simply that all the sons of God were present to witness God’s boundless power in the creation of the world: they were all there, and shouted for joy, perhaps, and they were created beings of other worlds.

Now if the creation of the world was a great day, and its ever changing wonders that before the new solar time was ordained there was a hot climate at the poles and at the equator two winters and two summers in one year as the anterior solar time.

MAGNETIC ATTRACTION—SECOND ILLUSTRATION

Magnetic attraction being a current, is subject to many variations; one is caused by the diurnal rotation of the earth in connection with the inner worlds and their revolutions around the earth’s centre; the width of the open pole admitting of a small variation east or west, as the main current flows in skewing in the direction of the worlds. There is a variation that is yearly, that cannot be accounted for only as it might be connected with the yearly north and southing of the same. But there are

north and southings of the inner worlds caused from the attraction of the moon.

In very high latitudes there may be magnetic variations, caused from the immense polar projections, varying the current east or west by the most direct course into the earth: and there is one connected with the gap, and that, was formed by the flood.

SECOND ILLUSTRATION OF LAPLACE'S THEORY ON NEBULÆOUS MASSES, OR BODIES, IN THE HEAVENS.

It has been determined in most cases, by applying a telescope of high power, that nebulæous masses are resolvable into small stars, and the nebulæous appearance is the light of one star or sun from the other, although a vast distance apart, and according to the theory in question, "is that these masses are under a gradual process of condensation from their first rude state to a perfect star."

Now, no one will deny the magnitude of a star formed in this way; suffice to say that the orbit of Neptune would not offer any comparison to the enormous diameter—stars and suns by the thousands formed into one, or one star swallowing all creation!! would show the absence of an Almighty God, or no God, and everything on the principle of accident. The appearance of a star of great magnitude in the midst of a nebulæous mass is caused from the vision of the telescope through the long way of the mass, thereby bringing a greater number of visible stars within the same range, although a great distance apart.

The most conspicuous star may be the most distant, and is only conspicuous in its light, which may be formed of a thousand different colors, that enables it to traverse the boundless regions of endless space, the angle of whose distance could not be measured by the diameter of the milky way. We cannot see the glory and grandeur that surrounds those distant stars that have been perfected in the order of their generations, nor

conceive the vast domains of their controlling powers of countless worlds.

A NEW HEAVEN, AND A NEW EARTH.

FIRST PART.

Revelations xx., 2d v. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them."

The heaven in the text has nothing to do with the heaven outside of the earth, denominated the universal heavens, that extends to the stars, which includes all things, and it has and will stand forever, but to the earth and the heaven inside of it.

First. "From whose face the earth and the heaven fled away." Now, if the earth fled away, would it not follow that it would take the second and third heaven with it, or the inner heaven? Now, this is the interpretation. This world is to be destroyed by fire, and the heaven inside of it, together with the present form, pass away. It is to be formed into a soft state again, and the forces that sustain it in the present place is to be destroyed; even the water is to be changed into the common mass, void and without form; then God will raise it again; God also will raise the dead from the dead—the righteous to everlasting joy, and the wicked to everlasting fire.

SECOND PART.

Chap. xxi, 1. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

The first text shows that there is a heaven in the earth in the present form, which is to pass away in the great judgment day; and the second text shows the same in the new form, and there is to be no more sea; that is, the certainty of a change of form. The earth being likened unto a great city garnished with all manner of precious stones. "And it had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it."

The earth, in the new form, will be beautiful in a high degree, and after it is thus formed and finished it will stand forever in the order of its generation.

Then what shall follow in the order of some new wonder in the power of God to create, and set in motion in the universal heavens? a new system of stars!

This is the generations of the starry heavens in the day that God set them in the firmament of the heaven to give light upon the earth; and not only upon this world, but all others that may be made in all parts of the heavens hereafter, in the regular order of succession—separate periods of time that mark the structure of the heavens.

THE NEW TIMES.

It would follow that if the world was left to its own fate, it would get worse, for what do we see but the most formidable enemies to the word of God: First, infidelity, because they have got a better philosophy. Sorcerers, because they repudiate all the Bible, except Christ and the Prophets, only as mediums like themselves. Mormons, as they have got a Bible of their own. Catholics, for they seek to defile it with their corruption when they cannot destroy it.

Yet, can the strength of the Bible be shown without those enemies, for it shall grind them into powder in its onward march to the ends of the earth, in the great battle of the Lord against those frogs. But Satan will dispute the field, deceiving the people through a horde of sorcerers and miracles, when nothing else will do to corrupt the land. But the Bible is the light of the world as a pillar of a cloud by day, for the righteous, and as a pillar of fire by night, to guide them through that great night in the great battle, when Satan shall come in full power of the great anti-Christ, in the feet of the great image and city of the ancient and modern Babylon, the seat of the beast with seven heads and ten horns, on whom the woman sitteth with the filthiness of her fornication—yet hit whom it would hit, the

woman is on earth now, and the beast in full power. The seven mountains and the woman that sitteth thereon, is the city, and the abomination of the woman and the beast is the power of the great city of Babylon, in the feet of the image or of the ten toes or horns.

The seven hilled city, the great city of Babylon, for thus saith the Lord: "He that is unjust let him be unjust still, and he which is filthy let him be filthy still, and he that is holy let him be holy still." They will have their own way, the want of Christian charity, neither have they repented of their abominations. Know every one that he which is holy in this life, will be holy in the world to come, and he which is filthy will be filthy in the world to come.

THE EARTH IN THE NEW FORM.

There is nothing in the Bible to show that the earth is to be destroyed for two or three thousand years to come, and then only a change of form, neither will the stars of heaven fall, according to the old superstition, because some of them have stood millions of ages, and will stand forever: while the earth has only stood thousands. Nor will there any stars fall, only such as belong to the solar system, the planets, in a change of form.

The stars of heaven that have nothing to do with this world will not be destroyed, nor is there anything to show that they will fall, but of the Catholic world, the fall of Babylon: and the coming of the new times, or day after a night of moral darkness; then shall the power of the true church give a feature to the nations, in the fall of Babylon forever. Yet the present state of things is congenial with the corruptions of men, while a Milinion would shudder at the idea as the abode of hell: for hell is strife, contention, wars, and revenge.

SORCERY—SPIRITUAL RAPPING.

If the doctrines of those frogs, in respect to the seven different states, from hell up to heaven, be true, then the Bible is a lie, and here it is where they are to be condemned; we have no right to believe anything they do, even if one arose from the dead, or to have anything to do with them, unless we want to sell ourselves into the power of the devil and endure the everlasting displeasure of an Almighty God.

Though they should raise the dead and perform miracles, or one from heaven should confirm everything they do, believe them not. A person having departed friends, and then go to seek the truth from the dead, was seeking affinity with Satan: nor are they better than the sorcerers themselves. It is low and degrading, an abomination in the sight of God, and stands under the weight of heaven's bitterest curse. The righteous do not perform miracles in matters of sorcery—the Bible is their strong tower; miracles will not add anything to the word of God, but the fulfillment of its prophecies; its teachings and precepts are our guide.

To philosophize on the elements of spiritual rapping, is all nonsense: the devil is the element; and might be called in its blasting influence, animal and spiritual magnetism (making a beast of a man) composed of two elements, the spiritual element acting with the corrupt element of animal magnetism of men unto evil works. There being a connection of the two together, a perfect medium, and the art can be cultivated to any extent, as the Bible shows, even to the performing of miracles,

Yet there may be seven spheres to the sorcerers' spirit world, but they are all from hell and in it, from the first down to the seventh, and that is far hotter than all the others put together. It is a spiritual delusion from the devil, purely Catholic, as the order of its number corresponds with their deformity in sevens; and as it is the plague of the frogs, it must have come from the seven-hilled city in matters of a middle state. Purgatory must be running over through neglect, and they being as eager as

any one, go about to make proselytes to the faith; and all those that sell themselves to the delusion, will become frogs in their spiritual deformity, and in the other world will find themselves with the rich man, and a gulf between that and heaven by which no man ever did pass nor ever will. It bearing a good face and apparent qualities, but the snare is hid! What did Christ say to the thief on the cross? "This day shalt thou be with me in Paradise." Now, if Christ and the thief went to Paradise on that day, they did not go to purgatory, but straight to heaven, and that on the same day.

It behooves all people to keep clear of the detestible doctrines of a middle state, or frogs of Babylon, lest you receive of her plagues, for it will surely come among you.

Revelations xviii. 4: "And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This is her fall, and yours also in the choice of whom ye will serve, in the day of God's wrath, and of the great sword: God giving them great delusions, that they might believe a lie and go to destruction; as they would not believe his word, the prophets.

The power of the frogs is the great den of sorcery from which all spiritual corruption emanates. The Mormons possess an element from it in matters of a middle state; also, a second, in miracles, as well as the Catholics. Moreover, the delusion is very strong when controlled by false prophets, or priests, teachers of such things, and hell follows in the deformity. After the commandments of men.

It might be asked who is to blame for the spread of Mormonism in some countries? We say, the aristocracy in the churches, because their poverty was of no use to them: a door left open in the church, and as they number a hundred to one, they went through the open door to hell, in the first delusion that came along. Their ragged children were not taught the morals of Christianity, therefore the whole country went to destruction. The gates of the holy city should be guarded with

sure watchmen, to teach morality, virtue, the Sabbath day, and Christ to break every yoke.

THE BIBLE.

Whosoever bindeth the Bible, bindeth the intellects of men, and oppress both soul and body. Confine it like a criminal with the fetters and chains of Babylon, and it will break them. Crush it with the weight of your gigantic power, and it will grind you into powder, combined in the form of the great image; for it is truly republic.

It contains all that is necessary for us to know, for our happiness in this world, and fit us for the world to come; and its moral teachings a fool need not err therein. It is the great conquering sword to conquer with, while all others shall be broken.

Again, a portion of the mind of the world has been so contaminated with the reading of novels, and to treat them with the contempt that they deserve, one might as well undertake to break the ice of the polar regions as to convey a single idea without writing a volume.

There is more beauty and lofty meaning about one chapter of the Bible than all the trash of the world. One plows up and cultivates the mind, while the other hardens it like unto the face of an adamant.

If one studies the Bible for good, then his mind towers to fairer worlds on high! But if one studies it for evil, then it will plunge him down to hell! This is true, for the world is full of examples, and well and deserving does the sword of the Almighty cut.

The Bible is the wonder of all wonders, the book of books, and the light of the world; moreover, the first writing that was written in the world was written on two tables of stones by the hand of God—God learning Moses how to write—for the Egyptians knew nothing but hieroglyphics or the world before that. Therefore, writing in its purity was from God.

REMARKS.

In consideration of the subjects treated upon in the first issue, there was excuse made for the want of a better definition in the words of this philosophy, and the immense study that it cost to have it arranged in the proper order for the want of time: the only time allotted being of evenings, after the toils of the day to make bread for the little family. Moreover, the writer was not learned, hence the difficulty to obtain all the words of the book.

There was also excuse made for the acrimony by which some were treated, one for all, and it will hold good in identifying the Mormons as Sodomites, from their peculiarities, in this respect. It is very certain that they have no others, as they are at enmity with all the world, even to desperation, and that too in their weakness: what will they do in their strength? Their isolation, religion, laws and notions being diverse from all others, except the Catholics in some respects: the Mormons, for their plurality of wives, sanctioned by a kind of loose marriage, while the priesthood of the Catholic church discard marriage, even one wife. The first being more open in their abominations, while the latter is closeted: the first for their oracular confession, only as Gods, and of the Catholics as Gods over their members.

The peculiarities of the sorcerers and their seven different states in the spirit world, is nearly identical to that of the purgatory of the Catholic; six of the different states of the first being preparatory to entering into the seventh, and the latter of purgatory, and from that state into heaven, or hell, as they are both from the same source; for what is not of God is of the devil; there being no authority for such a state in the Bible.

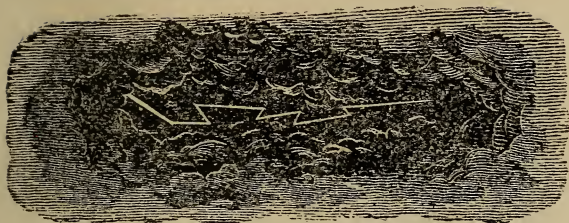
The Mormons, through their sorcerers and miracles, spiritually, have possessed themselves of a Catholic element unawares. Brigham Young, being pope and king, a spiritual and temporal dynasty—a kind of opposition, a monopoly belonging to the Catholic; God giving them great delusion that they should believe a lie, in the choice of a bible of their own make, and go

down to the pit with their miracles and blasphemy together. Do not the Mormons make pretensions to cast out devils? Do not the Catholics in their oracular power over sin, which is the same? And if the Mormons do not believe in a middle state, they possess the element for such a belief.

But the Catholics are great on sevens in all their elements, and the Bible distinguishes them in it in a wonderful manner! There should be, there are, and ever has been, preachers of repentance: but the writer is not a preacher of repentance, but a sword. And if the sword is against Babylon seven fold, it also is against the cowardly watchman seventy fold, lest the land is swallowed up in a flood of spiritual corruption—lest the Sabbaths are polluted, and the land mourn in a corrupt religion. For theirs is a moral duty, and strictly religious.

If one disgraces himself in a medium to the spirit world, and the cause to which he belongs, then he should be stoned with stones, that the valley of his stoning might be called the valley of acher. If the power of the frogs enters a household, or church, then the sword is against them, and against the watchmen, though they hide themselves in dens and cliffs of the mountains, that they should warn the people against the danger of the frogs, and against their power: for theirs is the spiritual battle that they should watch, or their confusion forever. Let every one watch therefore, "and keep his garments." Let him possess his own soul, lest he is deceived by the sorcery of priestcraft. Let him put away evils from the midst. But how can you watch without the mystery, for you know not what to watch without the key of knowlekege.

RISE AND FALL OF BABYLON.



FIRST VOICE.

Daniel, chap. II., 31st verse. "Thou, O King, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible."

32. "This image head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass."

33. "His legs of iron, his feet part of iron and part clay."

34. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces."

ILLUSTRATION.

Babylon, first grade, head of gold : Babylon, second grade, Mede, or Persian, breast and arms of silver ; Babylon, third grade, Grecian, belly and thighs of brass ; Babylon, fourth grade, Roman, legs of iron ; Babylon, fifth grade, Roman, feet part of iron and part clay ; Babylon, sixth grade, Roman toes part of iron and part of clay ; Babylon, seventh grade or fall, which is Roman in the ten toes, or kings of the beast or ten horns of the scarlet colored beast.

The temporal power of Babylon was broken in the fifth grade, or divided in the ten toes or sixth grade, but was united in the spiritual power of the dragon with seven heads and ten horns, and his seat was perpetuated in the beast of iron teeth, with seven heads and ten horns, down to the seventh in the ten horns, or kings, which are the ten toes of the image. The iron in the feet of the image would answer for the strong arm of

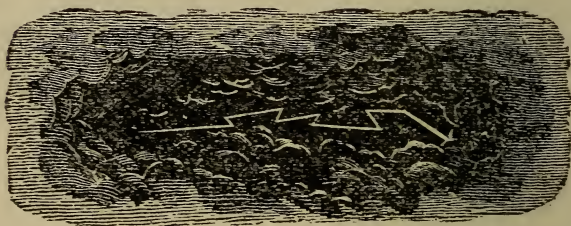
the temporal power, tyranny : and the clay to the spiritual power, united with the iron in this kingdom, and of the toes in one mighty empire that devoured the whole earth, and trode it down, in perpetuating her tyranny and spiritual corruption, down to the present day.

And the stone that was cut out without hands is Christ and his kingdom, which shall break in pieces and consume all these kingdoms, and it shall stand forever. Most assuredly shall it destroy those kings, that answer for the ten toes of the image or horns of the beasts.

42. "And as the toes of the feet were part iron, and part clay, so the kingdom shall be partly strong and partly broken ;" that is, the kingdom was united in the spiritual power of the beast, and broken in the temporal, as the ten kings, they giving their power unto the beast.

The power of Babylon was united in all the grades until it came to the thighs of brass, and also in the legs until it came to the feet and toes, and then it was united spiritually in a kingdom of combined tyranny that has descended in a chain of regular grades in the type of the great image, which image is to be destroyed.

The great image is a marvelous type.



RISE AND FALL OF BABYLON—SECOND VOICE.

Vision of Daniel, chapter vii., 2d verse. "Daniel spake and said, I saw in my vision by night, and behold the four winds of heaven strove upon the great sea."

3. "And four great beasts came up from the sea, diverse one from another."

4. "The first was like a lion and had eagle's wings."

5. "And behold another beast, a second, like unto a bear."

6. "After this, I beheld, and lo ! another, like a leopard."

7. "After this I saw in the night vision, [spiritual darkness] and behold a fourth beast dreadful and terrible, and strong exceedingly ; and it had great iron teeth ; it devoured and break in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns," [which horns are ten kings.]

8. "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

9. "I beheld till the thrones [or kings] were cast down, and the ancient of days did sit, whose garment was white as snow and his wheels as burning fire." The true church.

11. "I beheld then because of the voice of the great words which the horn spake ; I beheld even till the beast was slain, and his body destroyed and given to the burning flame."

12. "As concerning the rest of the beasts, they had their dominion taken away."

19. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, break in pieces, and stamped the residue with his feet."

20. "And of the ten horns that was in his head, and of the other which came up, and before whom three fell ; even of that horn that had eyes, and a mouth that spake very great things."

21. "I beheld, and the same horn made war with the saints, and prevailed against them."

23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all the kingdoms,

and shall devour the whole earth, and shall tread it down and break it in pieces."

24. "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, [or spiritual] and he shall subdue three kings."

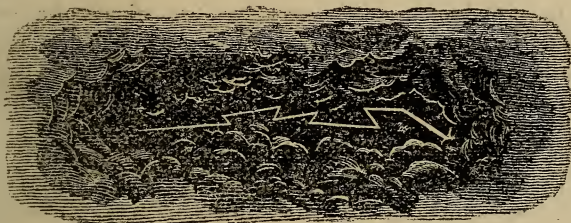
25. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time [1260] and times [7] and the dividing of time," [350.] ["Time," before Luther; "times," grades of time; "and the dividing of time," a consecutive period of time, or time of following, since Luther down to Babylon's fall.] Beginning year seventy-one.

ILLUSTRATION.

This needs no explanation, for it explains itself. The fourth kingdom being the Roman empire, and the ten horns shows how the kingdom was broken up into an indefinite number of kings or kingdoms, and the little horn that was diverse from these kings is the Catholic Church that arose out of this very identical kingdom, and is part of the beast in the spiritual and temporal power. And as there were three horns that fell before it, it shows the power of the horn over the kings of the earth, and the horns that stood out of this kingdom, together with the little horn, formed the great whole or the great beast in its deformity—the Pope and his tripple crown.

Again, this little horn that arose into great power, persecuted the saints of the Most High, and they were given into his hand for a time and times, and the dividing of time, which is twelve hundred and sixty years first, down to Luther; second, the power of the beasts over the saints, from the beginning down to the fall of Babylon.

This same persecution is represented in the same kingdom in the power of the dragon: the dragon which is the great source of the spiritual element, and the real deformity.



BABYLON—THIRD VOICE.

Revelations, xii., 1st verse. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

2. "And she being with child, cried, travailing in birth, and pained to be delivered."

3. "And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

4. "And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

5. "And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God, and to his throne."

6. "And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days," (twelve hundred and sixty years.)

7. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

13. "And when the dragon saw that he was cast unto the earth, he persecuted the woman, which brought forth the man child."

14. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time (1260) and times, [7] and a half a time [350] from the face of the serpent." ["Time," before Luther: "times," grades of time; "half a time," or time since Luther;] which is twelve hundred and sixty years first; second, the time from the beginning of the dragons power to the fall of Babylon, 7; third, the time since Luther, 350, to the year seventy-one.

ILLUSTRATION.

The woman and her seed, or the seed of the woman is Christ and his church represented in the wilderness from the beginning, or as soon as it was born. The dragon is the same one that Daniel saw, having ten horns like the fourth beast or kingdom, or Roman Empire, and of her power, or the power that arose out of her—Satan's kingdom. The seven heads is the seven-hilled city of Rome, the body is the Empire, and the ten horns are the kingdoms that arose out of her, forming one great whole.

And the dragon persecuted the woman or saints of the Most High, or the primitive christians, and she fled into the wilderness, into her place, where she is nourished for a time and times, and half time from the face of the serpent, or a thousand two hundred and three score days, first; a day for a year, twelve hundred and sixty years, down to Luther. This is the same time that was represented by Daniel, or the second type of the persecution of the little horn, twelve hundred and sixty years to Luther, when christianity was revived again by the preaching of the Gospel, which ended that part of the vision.

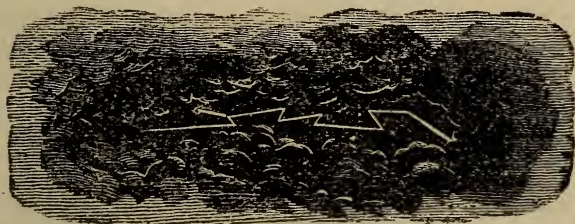
"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," [the Bible] there was only a remnant left.

And the dragon made war with them, and the testimony which they have, in a flood of waters that the serpent cast out of

his mouth, that the woman might be carried away of the flood or frogs.

But the earth opened her mouth and swallowed up the flood. This would end the latter part of the vision since Luther, as the time, and times, and the half time would include all the time or times of the dragons power in the fourth kingdom, down to the fall of Babylon.

The dragon is the fifth destiny of the four that fell before it—the lion, the bear, the leopard, the beasts, and the dragon fell from heaven—a religious deformity : the dragon preparing the way for the beast in the fourth kingdom, in its division into kingdoms, or ten horns of the beast that had seven heads.



BABYLON IN FULL POWER—FOURTH VOICE.

Revelations, chapter xiii., 1. “And I stood upon the sand of the sea, and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy.”

2. “And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.” [This authority is the same that the devil wanted to give Christ in the temptation of all the kingdoms of the world, if he would only fall down and worship him, which Christ rejected ; but the pope accepted the offer.]

ILLUSTRATION.

This beast, or dragon, is the same as that represented in the third voice, only a change in the destiny: and the beast that arose out of the sea is the Roman Catholic Church: And whereas, there was but one power, there were ten, or ten kings: and they gave their power unto the beast. Moreover the dragon, before the beast gave him his power, the power of the ten horns: and the beast before him, for the ten horns of each are the same; therefore the dragon gave his power unto the beast, his seat, and great authority: the seat which is Rome, and the authority, the power of the empire.

Again: the dragon persecuted the early christains, or the seed of the woman and the little horn before him, because there was none else to do it, and the beast after him because he possessed all power; and he made war with the saints twelve hundred and sixty years, and the dragon before him; first, because the dragon gave him his seat; second, and persecuted the christains and the beast after him, and they devoured the whole earth down to Luther.

3. "And I saw one of his heads, as it were, wounded to death."

Luther was the one that wounded the beast, and this ended the twelve hundred and sixty years: Babylon could not prevail against the christains after that to put them down. "And his deadly wound was healed: and all the world wandered after the beast."

4. "And they worshipped the dragon [the devil] which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

5. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

6. "And he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell

in heaven." [This is the voice of the little horn, that is become great.]

7. "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations."

8. "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."

9. "If any man have an ear, let him hear."

10. "He that leadeth into captivity shall go into captivity: he that killeth with a sword, must be killed with a sword. Here is the patience and faith of the saints."

SECOND TYPE, OR ANTI-CHRIST.

11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, [horns of power spiritual and temporal,] and he spake as a dragon," [or as a tyrant, the mother of tyrants.]

12. "And he exerciseth all the power of the first beast [or tyrant] before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

13. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in sight of men," [according to the mystery of the frogs, third type.]

14. "And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound of the sword [sword of the bible] and did live."

15. "And he had power to give life unto the image of the beast, that the image of the beast should speak, and cause that as many as would not worship the image of the beast should be killed," [a great religious fuss among the Catholics over their dumb images that will both speak and act in the second type of the frogs, and of things concerning the spirit world.]

16. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17. "And that no man might buy or sell, save he that had the mark (tyranny,) or the name of the beast (Catholic), or the number of his name (belonging to the Catholic Church), or otherwise.

THE GREAT MYSTERY—SIMPLE MULTIFORM.

18. "Here is wisdom, Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." Interpretation deferred.

If there is another state of probation, or middle state, or purgatory, then the death and resurrection of Christ is void, and the atonement which he made a blank; this is anti-Christ—they are antagonistic. The Catholics are anti-Christ in intercession. If the Virgin, or any saint, has anything to do with intercession, then the intercession of Christ is void. Christ said that he was the only intercessor; therefore, there can be no other. And if Christ is the only way to heaven, oracular confession is anti-Christ and a real deformity. Spiritual rapping is anti-Christ and from the devil, for it makes the atonement of Christ void.

The Catholics cannot say, "Blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever:" but unto the fires of purgatory. The Protestants can say this, through Christ and His blood, that is sufficient to redeem them unto God. They can sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints." For it is through Christ that they get the victory over the beast, and over his image, and over his mark, and over the number of his name. And the victory is had through Christ and the atonement that he himself made: leaving out the purgatory of anti-Christ and the foul smoke of her pit.

There are two baptisms—the baptism of repentance, which is the baptism of John the Baptist, and the baptism of regeneration—Christ's baptism. And as this baptism was emersion, it is typical of a thorough cleansing through Christ; and as the baptism is in the name of the Father, it is to put away sin; and in the name of Christ, it is the atonement that Christ makes; and of the Holy Ghost, it is the spirit of Christ: and Christ is without sin. Now this is not the work of a day, but life-time, and draws with a continual power.

The sacrament of the Lord's Supper is had in perpetual remembrance of the death, resurrection and atonement that Christ made for sin. This is the corner-stone that the pretended builders, the Catholics, have denied and set at naught by their purgatory, and by their intercessors, and by their oracular confession.

Know that there is but one sword to fight with, and that is the sword of Christ; he that fighteth with this sword shall live, and he that denieth it shall fall; for Christ is Lord of lords and King of kings.

Take Christ for your captain, for the ancient of days is at hand. Come into the union of the church militant, whose garment is white as snow, and the hair of his head like the pure wool, his throne like the fiery flame, and his wheels a burning fire.

Let anti-Christ come with the power of the whole world, whose army is as the sand of the sea, with her garment of crimson; the hair of whose head is black with the crimes of past ages, and her throne a sea of blood! her wheels, also, are as the wheels of iron, beholding the sheep for the slaughter.

Know that you shall overcome this monster of the world by the blood of the Lamb, and by the testimony of his word—the Bible.

And as there is but one Lord, one faith, and one baptism, there is a baptism of repentance; a disposition for one to seek God with all his heart, through Christ, unto the baptism of regeneration.

And as there is but one faith, it is the faith in Christ alone; therefore, the protestants are all of one faith, as they believe in Christ and reject all other intercession and atonement save that of Christ's.

As to the mode of baptism, there is no difference; and as children are suffered to come to Christ, water cannot be denied.

The Lord of the Catholics is the Pope; their faith is in the priest, their hope through the fires of purgatory, and the intercession of those that were never offered a sacrifice for sin.

Therefore, let them sing this song—glory, honor, thanksgiving and power be unto the Pope, the priest, and the fires of purgatory forever and ever. Let them take the widow's portion for the dead, to feed the great mother of harlots, and the asylum, the home of their abomination.

They are the unregenerated descendants of the dark ages, on the ground of their pretended immutability. They do not repent of their crimes, neither can they, nor get over the iron trap of their infallibility. This is her doom, that all the martyred nations might bear testimony against her, because she repented not of her murders, nor of her idolatry, nor of her sorceries, nor of her thefts. Babylon cannot repent no more than Satan can, because of her pretended immutability.

The baptism of the Catholics is a void. If they baptize at all, it would be, in effect, in the name of the Pope, the Priest, and the Virgin Mary, unto the baptism of regeneration in another state of probation, in purgatory. Christ is nowhere, only for purposes of idolatry; as Christ in the graven image, Christ in the stalk, Christ in the picture, Christ in the bread of the sacrament, and in the wine.

But let the Protestants be baptized with the Holy Ghost, (spirit of Christ,) and with fire: for Christ condemned religious corruption, even of the Jews, the Lord's chosen.

Let the Protestants trust in the God of heaven, and in the power of his word—the Bible. For the Catholics expect to be saved by their images, and by the medium, the priest, the same as the Philistines did, and of the Jews, when they trusted in

the gods of other nations and were overthrown. Again: in whom must the Protestants trust? Let them trust in the God of heaven, and in his Church.

Again: in whom must the Protestants trust? Let them trust in the God of heaven, and in his word, the Bible, whose wheels are like the fiery flame.

Again: in whom must the Protestants trust? Let them trust in the God of heaven and in the power of his word: for the power thereof is like a devouring fire.

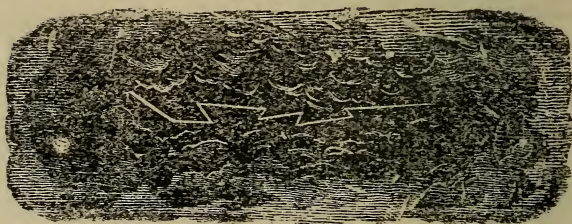
Trust not in the images or gods of other nations, as the Jews did; nor in the priests and their sorceries. Trust not in the image, for God is not in the image, to work miracles; neither trust in the medium, the priest, for it is their sorcery to deceive by miracles as the Philistines deceived the Jews. But be ye as the Jews were when they trusted in the God of heaven and were delivered, for God will go before you in battle, the true church.

Be not deceived by the hypocrites when they put on the airs of a lamb, as the beast of two horns—airs of great meekness—for the devil will do anything, as the Catholics will do. Neither be deceived by their golden cups, for within is full of abomination. They will commit martyrdom and claim to be immutable. They will act the tyrant and put on the airs of a lamb. They will throw dust in your eyes, and give you the dagger; and while they blind your eyes with fair words, the serpent coils at your feet with the most deadly poison; anything are they, the most condescending and democratic, only give them the power of the whole world.

They have the greatest names; how fair are all her courts, her ancient usages, her rites and ceremonies, how pleasant; her acts of devotion, her images, masses and fast days how great; her purgatories, her graces for disposal, her wealth, her power, and her immutability. This is one of the cups of Babylon.

“Her merchandise of gold, and silver, and precious stones, and pearls, and fine linen, purple, silk, and scarlet, and all manner vessels of ivory, and of wood, brass, iron and marble.”

“And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flower, and beasts, and sheep, and horses and chariots, and slaves, and souls of men.”



BABYLON'S FIRST FALL—FIFTH VOICE.

Revelations, chapter xiv., 6. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people.” (This angel was Luther and them that preached the gospel, and the fetters and chains which it broke when it appeared in the world wounding the beast.)

7. “Saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven, and the earth, and the sea, and the fountains of waters,” (instead of the beast.)

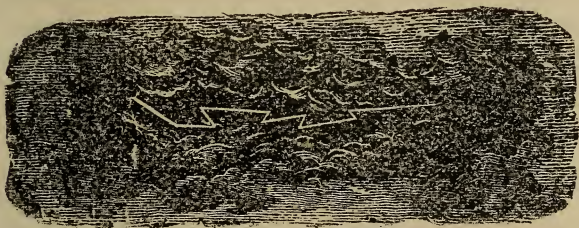
8. “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (Fell wounded under the blows of Luther and his preaching.)

9. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand,”

10. “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

„II And the smoke of their torment ascendeth up forever and ever ; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the number of his name,” (because their power is in danger.)

The Catholic Church, since Luther, is the great anti-Christ, as they compel all to worship the first beast whose deadly wound was healed, inasmuch as they boast that they do not change their doctrine through all the periods of time that they have passed through. When the Catholics boast that they do not change, it is the voice of the beast of two horns.



DESCRIPTION OF BABYLON—SIXTH VOICE.

Revelations, ch. xvii., 1. “ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither ; I will show unto thee the judgment of the great whore that sitteth upon many waters ; (or the power of many kings.)

2. “ With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.”

3. “ So he carried me away in the spirit into the wilderness ; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.”

ILLUSTRATION.

This beast is connected in the same dynasties of the rest, only a change, for the dragon with seven heads and ten horns

gave his power unto the beast, which also had seven heads and ten horns, and his seat, which is Rome, identified in all the beasts, one confirming the same power and authority to the other in all their great aims in treading down the world, and the early christians; there being no one else to do it, for they possessed all power, treading down the whole earth.

Rome, therefore, being the great city of the power of Babylon, and the seat of the beast of the Roman Catholic Church, and the ten horns being great kings that gave their power and support unto the Pope, or beast, it being absolutely necessary, for she could not stand by her own power in her corruptions, although it was very great; neither was there any virtue, merit, or anything good in her to build her up. Therefore committed she fornication with those kings on the one hand, and on the other the exercise of her power, and every abomination; crushing the world with her weight, and actually existing by combined power, and not by merit alone.

4. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication;" (Babylon displaying her abominations in golden cups, she taking care to make the outside look well.)

5. "And upon her forehead was a name written: Mystery—Babylon the great, the mother of harlots and abominations of the earth."

6. "And I saw the woman drunken with the blood of the saints, (because she made war with them), and with the blood of the martyrs of Jesus, and when I saw her I wondered with great admiration."

7. "And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and ten horns."

8. "The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit and go into perdition: and

they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world ; when they behold the beast that was, and is not, and yet is," (wondering who was not a Catholic, because they call themselves a Christian Church.)

9. "And here is the mind which hath wisdom, The seven heads are seven mountains, on which the woman sitteth," (is not Rome built on seven hills or mountains, and is it not the great city of Babylon ?)

10. "And there are seven kings : (or dynasties,) five are fallen, and one is, and the other is not yet come ; and when he cometh, he must continue a short space."

The first king or dynasty, was the first Babylon—head of gold, or the Lion ; the second king, or dynasty, was the Mede O Persian—breast and arms of silver, or the Bear ;

Third, the Grecian—belly and thighs of brass, or the Leopard ;

Fourth, the Roman—legs of iron, or the great beast with iron teeth and ten horns.

Fifth, the Roman—feet of iron and clay, or the great red Dragon with seven heads and ten horns, and he gave his power unto the beast to corrupt the earth, the Dragon falling from heaven when Christ appeared in the world ; the Dragon preparing the way for the beast.

Sixth, the Roman—toes of iron and clay, which is the beast with seven heads and ten horns, or the Pope in full power which lasted twelve hundred and sixty years down to Luther.

The seventh king, or dynasty, is the scarlet colored beast with seven heads and ten horns and the woman, or the Roman Catholic Church since Luther, leagued with the same kings in the ten toes of the image, or the Roman Empire, Babylon.

The eighth beast is the false prophet, or dynasty of miracles ; and is of the seven, for he gaveth his power unto the beast that was of the seven, and goeth into perdition with the rest. The seventh and last dynasty being in power at the present time,

and the eighth, which is the seventh, and is anti-Christ, or the beast of two horns.

11. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

12. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast," or Pope.

13. "These have one mind, and shall give their power and strength unto the beast," (the Pope of Rome or the Catholic Church.)

14. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords and King of kings; and they that are with him are called and chosen and faithful."

15. "And he saith unto me, the waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues."

16. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked. and shall eat her flesh and burn her with fire."

17. "For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God should be fulfilled."

18. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth," which is Rome.

Again: the fourth, fifth, sixth and seventh beasts represent the fourth kingdom, or the Roman Empire, only each on a different period of time. The fourth beast with ten horns would represent that period of time from the founding of Rome down to Christ, and the horns since that time, or the kings united with the beast in another form, or with the sixth one of seven heads.

The fifth beast, the great red dragon with seven heads and ten horns, represents that period of time from Christ down to the breaking up of the Roman Empire into petty kings or horns of the beast; and the seven heads is the seven-hilled city of

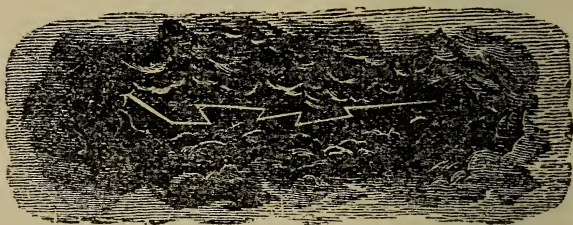
Rome, the seat of the beast, and the body is the empire. The sixth beast, with seven heads and ten horns, represents that period of time since, down to Luther, twelve hundred and sixty years, in connection with these kings; the seven heads is the same city, the seat of the dragon that was before him, and the ten horns are the same kings connected with the beast, for they gave their power unto the beast, and the beast put crowns on the horns.

The seventh or scarlet colored beast, with seven heads and ten horns, represents that period of time since Luther; the seven heads is the same city or seat, and the ten horns are the same kings that are joined unto the beast in the spiritual empire, or body. The ten horns of all the beasts are typical of the same kings. Again—the fourth beast is the legs of iron in the image, as shown before in the Roman Empire. The fifth beast is the feet of iron and clay; the sixth beast is the toes in the image, that is, the empire is split up into petty kingdoms or horns of the beast; and the seventh beast is the same, joined unto the same kings, represented in the ten horns, and the same city, or the great Babylon represented in the seven heads, or seven-hilled city, the city of Rome; and the woman that was exposed on the beast, the cup of her abominations is the same city that reigneth over the kings of the earth. And to cover up their corruptions, the Catholic Church has tried everything to destroy, or corrupt the Bible, their enemy, to regain their former power, and to heal the deadly wound which they received from the preachings of Luther and those after him.

The scarlet colored beast and the woman, or the whore of Babylon, which is the seventh dynasty, dated from the Diet of Worms. The beast citing Luther before that tribunal, through the temporal power, for preaching the everlasting gospel, and prevailed not, but received a deadly wound through the Bible and its light, exposing the corruptions of the Catholic Church; and to fill up the measure of their cup, they are linking the chains of their power unto every other to keep their devoted head out of the pit; Louis Bonaparte hitching on his power,

and the dragon himself, seeing the danger of her fall, hitches on a transfer of power in time to perform miracles.

And as she occupies with her power the very seat in the feet of the visions of the great image of Babylon, and of the beasts, she is caught in her own trap; neither can she palm her right off on to any other, for she inherits it by succession. Let them fill up the measure of their cup, and propagate their doctrines by an insidious tyranny; let them destroy all the free schools, and convert the people from a state of barbarism to the Catholic faith, on a par with Mexico, South America, Italy, and all Catholic countries, to bring about the same state of morals; exercise all your former power and tyranny; crush the nations of the earth, and the people intellectually on a par with the beast, for the benefit of the few and the church; and then the millenium would come, most likely, if hell did not, for you converted the world into hell before Luther appeared, and would do it again if you had a chance.



FALL OF BABYLON—SEVENTH VOICE.

Revelations, chap. xviii., 1st verse. "And after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his glory."

2. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, (or frogs) and the hold of every foul spirit, (spirit of devils) and the cage of every unclean and hateful bird." *

*NOTE.—The difference between a bird and a fowl is this: a bird takes the food to its young; this is Catholic, and they have to eat it, good or bad; but the fowls take their young to the food, and they choose for themselves.

3. "For all nations have drunk of the wine of the wrath of her fornications, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

4. "And I heard another voice from heaven, saying, come out of her, my people, (or put away the power of the frogs from your midst,) that ye be not partakers of her sins, and that ye receive not of her plagues," (seven plagues.) The contagious plague, 8 verse.

5. "For her sins have reached unto heaven, and God hath remembered her iniquities."

6. "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double," (spare not the sword.)

7. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

8. "Therefore, shall her plagues come in one day, death, mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God, who judgeth her."

21. "And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon, be thrown down, and shall be found no more at all."

ILLUSTRATION.

According to the last king, or dynasty, in the great chain of events that marked the course of the beast through the world, associated as it is with all the great events of the different times which it has passed through, down to the present time, treading down the whole earth, binding the chains of her tyranny with the kings, oppressing the nations, both soul and body, and filling up that enormous cup of corruption until it has reached unto heaven in the oppressed nation: and are according to the last king, or seventh dynasty, is to continue for a short time only.

24. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

How many human beings were slain by the first Babylon, and by the Mede or Persian—the bear—and by the Grecian, the leopard? How many by the Roman, the beast? for it is only power that is wanted. How many by the power of the dragon of seven heads and ten horns? for the dragon had seven crowns, which signifies power, the power of the seven dynasties of the one to the other. How many by the power of the beast with seven heads and ten horns? for there were crowns on the horns, which signifies combined power, or the Pope with the kings of the earth; and of the seventh beast, perhaps the number would cover the whole earth standing. Do the people of God learn war? Will there be war in the millenium day? the day of the true church and her rest.

REVELATIONS—CHAPTER VI.

MYSTERY OF THE BOOK SEALED WITH SEVEN SEALS.

In the mystery of the book and the opening of the seals, is the mystery of Babylon fulfilled, and her acts typified in her course through the world, with her seven spiritual grades, from the dragon down to her fall.

FIRST SEAL OR SPIRITUAL GRADE.

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see."

"And I saw, and behold a, white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer."

Illustration: First, the white horse signifies good intentions; second, the bow is the type of barbarism, and the crown that of power, and he went forth conquering and to conquer, or the spread of the Catholic Church under the first Pope.

SECOND SEAL OR GRADE.

"And when he had opened the second seal, I heard the second beast say, Come and see."

"And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

Illustration: First, the red horse represents a grade of corruption, persecution, abomination and blood; second, and to the angel that sat thereon was given a great sword, or power of the Pope, propagation, conquest.

THIRD SEAL OR GRADE.

"And when he had opened the third seal, I heard the third beast say, Come and see."

"And I beheld, and lo! a black horse; and he that sat on him had a pair of balances in his hand."

"And I heard a voice in the midst of the four beasts, say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Illustration: First, the black horse represents great corruption in the Church. The balances signifies meet weight, the turning of what ought to be called the house of God into the house of merchandise; second, a measure of wheat for a penny, and three measures of barley for a penny, signifies the selling of the graces of Christ for money. The oil and wine, the true graces, did not pay.

FOURTH SEAL OR GRADE.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see."

"And I looked, and behold, a pale horse; and his name that sat on him was Death, and Hell followed with him, and power was given them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beast of the earth."

Illustration: First. Every conceivable abomination, the

Catholic Church turned into hell, the purposes of Satan fully accomplished. Second. The fourth part of the earth means two hundred million, there being eight hundred millions of souls on the earth, and one-fourth of them Catholics. The four beasts that figure here are the four kingdoms, Babylon, Persian, Grecian, and Roman, or their spiritual deformity.

FIFTH SEAL OR GRADE

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.”

Illustration: Those that were slain for the Word of God, are those pious men that cried out against the corruptions of the Catholic Church, for the Catholics held that they were the source of all power, and of course infallible; therefore, destroyed they them by the most horrid martyrdom that the devices of hell could invent, for preaching the Word of God, and the testimony that they held against them.

SIXTH SEAL OR GRADE.

“And I beheld when he had opened the sixth seal, and lo! there was a great earthquake, and the sun become black as sackcloth of hair, and the moon became as blood.”

“And the stars of heaven fell.”

“And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places.”

“And all men hid themselves in dens, and said to the mountains and rocks fall on us, for the great day of His wrath has come, and who shall be able to stand.

Illustration; Now, this signifies the fall of Babylon, the great wound which the beast received, and the wars in which the power of the Catholic Church was broken, but her deadly wound was healed, yet the great day of her fall will come.—First, the sun of their power will set; neither can they stand the light of the Bible. Second, and the stars of heaven fell, or the fall of their powers in which they trust. Third, and the heaven de-

parted as a scroll, or their great sins laid bare.—Fourth, and the mountains were moved out of their places, that is, every element of their spiritual and temporal power is shaken. Fifth, and all men hid themselves in dens, or the great wars and plagues and neither repent they.

SEVENTH SEAL OR GRADE.

“And when he had opened the seventh seal there was silence in heaven about the space of half an hour.”

And why? for the mystery of God is finished, in the overthrow of Babylon, the kingdom of Satan broke up, and the end of his power!

ACTS OF BABYLON.

MYSTERY OF THE SEVEN ANGELS, ACCORDING TO THE SEVEN SEALS.

Revelations, chapter viii. - “And I saw seven angels which stood before God; and to them were given seven trumpets.”

“And the seven angels which had the seven trumpets prepared themselves to sound.”

SOUND OF THE FIRST ANGEL, ACCORDING TO THE MYSTERY OF THE FIRST SEAL.

“The first angel sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth, and the third part of the trees were burnt up, and all green grass was burnt up.”

Illustration of the first spiritual act: First. The power of the first Pope in the destruction of primitive christianity in one third of the green trees that were burnt up, and of the grass in everything that was productive of good.

The hail and fire, mingled with blood, means despotism mingled with a deluge of northern barbarism that overrun Rome, and caused the Empire to be broken up into petty kingdoms, represented in the ten horns of the beast, and of the

image in the ten toes, united in the spiritual power, and broken in the temporal, as the clay and the iron, partly strong and partly broken in the power, influence and authority of the Church over the nations.

Second. A religion suited to govern barbarians, corrupt and deformed in the type of the beast, or the Pope.

THE SECOND ANGEL, ACCORDING TO THE MYSTERY OF THE
SECOND SEAL.

“And the second angel sounded, as it were a great mountain burning with fire, was cast into the sea : and the third part of the sea become blood.”

“And the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed.”

Illustration—second act. First. The sea is nations and people, and the mountain that of great power ; in the fire over both soul and body, as the life in the authority of the church over the nations.

Second. The one-third is the increased authority of the church over the first act, in the same degree as two-thirds.

THE THIRD ANGEL, ACCORDING TO THE MYSTERY OF THE THIRD
SEAL.

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers and upon the fountains of waters.”

Illustration—third act. First, the one-third is the increased authority of the church over the first and second act, in the same degree as three-thirds, or all power spiritually. Second, the rivers shows that all power, flowed into the Church, moreover, the oppression was bitter and bloody in the conflicting power of the barbarian wars.

THE FOURTH ANGEL, ACCORDING TO THE MYSTERY OF THE
FOURTH SEAL

“And the fourth angel sounded, and the third part of the

sun was smitten, and the third part of the moon, and the third part of the stars."

Illustration—fourth act. First. The third part of the sun, moon and stars, means a total eclipse ; as the three-thirds or one whole, in that dark night of ignorance, superstition and oppression. Second. Faith, hope and charity ; or the light of the Gospel entirely put out.

THE FIFTH ANGEL, ACCORDING TO THE MYSTERY OF THE FIFTH SEAL.

Revelations, chapter ix, 1st verse. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit." [This is all the key which the Pope has.]

2. "And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit."

3. "And there come out of the smoke locust upon the earth, and unto them was given power, as the scorpions of the earth have power," (power of Babylon.)

6 "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

7 "And the shapes of the locust were like unto horses prepared for battle, and on their heads, were, as it were, crowns like gold, and their faces were as the faces of men."

8. "And they had hair as the hair of women, and their teeth were as the teeth of lions."

9. "And they had breast-plates, as it were, breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle."

10. "And they had tails like unto scorpions, and there were stings in their tails—and their power was to hurt men five months." (This is the fifth spiritual grade from Luther, 150 years.)

11. "And they had a king over them, which is the angel of the bottomless pit," (or the Pope in succession.)

Illustration—fifth act. This act shows the Church to be in the lowest grade of corruption, and hell followed in the train of every vice, a war of kings, horns of power, a war in religious persecutions, martyrdom, extortion, plunder, sunk in gross darkness and degradation, for the air was darkened by the smoke of the pit, or the foul vomitings of the Romish Church.

THE SIXTH ANGEL, ACCORDING TO THE MYSTERY OF THE SIXTH SEAL.

13. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,"

14. "Saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates."

15. "And the four angels were loosed; which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," (acts indefinite to the fall of Babylon.)
—First, diverse angels, England, France, Russia, and Turkey.
—Second, a preparation for war of kings, all the world that are leagued in Euphrates—great balance of power!

The names of the angels are Protestant, Greek, Mahometan, and Catholic.

SECOND PART.

16. "And the number of the army of the horsemen were two hundred thousand thousand, and I heard the number of them."

17. "And thus I saw the horses in a vision, and them that sat on them, having breast-plates of fire, and of jacinth, and of brimstone, and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke and brimstone."

19. "For their power is in their mouth, and in their tails—for their tails were like unto serpents, and had heads, and with them they do hurt."

20. "And the rest of the men which were not killed by these

plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk," (images of the Catholics.) This is the idolatrous worship of Rome. Are not their temples filled with idols made in likeness of things that are in heaven? Do not they worship all these things? Even their members will say their prayers over a string of beads!—divination—can the beads answer prayers?

21 "Neither repented they of their murders, nor of their sorcerers, (or purgatory,) nor of their fornication, (of the priest and nuns, because they are not married according to the Bible, neither is their lust restrained,) nor of their thefts," (because they sell the graces of Christ, which is free of cost, or they use them as a means to plunder the world, extortion, and at the same time take away the true graces and let the uncultivated mind starve. Neither is a man, or any person a christian who does not have access in some way to the free use and teachings of the Bible, or they fit for civil liberty.)

The plagues represented in the 17th, 19th, and 20th verses, are the great wars of the times, in which the power of the Pope was broken, or is to be, and their great army of two hundred thousand thousand in the great battle of the Lord. Do not the Catholics boast of this great army of two hundred million this very day? Behold their great army is complete to a man ready for the war, and the power of the frogs previous to the sound of the seventh angel, and the last act of her existence.—Two hundred millions of Catholics, and this type face to face identifying them by their armies. This type would commence one hundred and fifty years from Luther.

ELEMENTS OF THE LITTLE BOOK.

Revelations, chapter x., 1st verse. "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire," (a sword.)

2. "And he had in his hand a little book open, and he sat his right foot upon the sea, and his left foot on the earth," [according to the creation of the world, the philosophy of the creation.]

3. "And cried with a loud voice, as when a lion roareth, and when he had cried seven thunders uttered their voices."

5. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven."

6. "And swore by him that liveth forever and ever, who created heaven, and the things that therein are, [astronomy of the stars,] and the earth, and the things that therein are, [in the earth,] and the sea, and the things which are therein, [philosophy of the deluge,] that there should be time no longer," [in the Catholic world.]

7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants, the prophets," (in the fall of Babylon forever.)

The tenth chapter of Revelations gives the contents of the great Bible philosophy, from the beginning of the creation of the world, down to the fall of Babylon, which is a sealed book, sealed by the hand of God. What God, therefore seals, no created being is able to loose. The first issue was written without the knowledge of such a book, until after it was written, and the second issue was written from that as a guide. For the philosophy was right, and the interpretation thereof sure, but the words of the book were not all right, as the writer was not learned: and the second issue is for attainment in the words that was only had by unceasing toil, both day and night, for two or three years. Moreover, the sword and the mind fell time and again at the mighty contest.

The tenth chapter of Revelations is the greatest chapter in the Bible for the magnitude of its meaning, comprehending as it does the Bible philosophy from the beginning of the creation of the world. And in the days of the seventh angel when

he shall begin to sound the mystery of God is finished from the foundation of the world, down to the fall of Babylon.

SEVENTH ANGEL, ACCORDING TO THE MYSTERY OF THE SEVENTH SEAL.

Revelations, chap. xi., 15th verse. "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and his Christ, and he shall reign forever and ever."

16. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God."

SEVEN LAST PLAGUES OF BABYLON—SPIRITUAL GRADES.

Revelations, chap. xv., 1st verse. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God."

Chapter xvi., 1st verse. "And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."

FIRST PLAGUE.

2. "And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

Interpretation: Now each of these plagues that was poured out upon the beast, or Catholic church, correspond with the mystery of the seven seals or grades from the affinity of the beast with the dragon down to the present time, as well as the sound of the seven angels with the seven trumpets, and these plagues only follow as a natural consequence, from the effects that were produced, which could be felt: for there fell a grievous sore upon men which had the mark of the beast, they being bound hand and foot, soul and body, by the temporal and spiritual power of the Catholic Church.

SECOND PLAGUE.

3. "And the second angel poured out his vial upon the sea and it became as the blood of dead men; and every living soul died in the sea."

Interpretation.—This is the second effect felt from the effects of the second seal, and a regular grade of corruption in the church, and its power over the nations; and men were bound thereby as men that were dead; for the vial was poured out on the sea, or nations, and every living soul died, and the true church fled into the wilderness.

THIRD PLAGUE.

4. "And the third angel poured out his vial upon the rivers and fountains of water, and they became blood."

Interpretation.—This is the third effect felt from the opening of the third seal, for the vial was poured out upon the rivers, and they became blood also, or the extermination of the last remnant of primitive christianity; showing that all the world was swallowed up in that mighty whirlpool of spiritual corruption.

FOURTH PLAGUE.

8. "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire."

Interpretation.—This is the fourth effect felt from the fourth seal, or spiritual grade: that is, the church in a very low grade, and hell followed, as they had power to scorch men with fire, spiritual corruption, men were compelled.

FIFTH PLAGUE.

11. "And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain."

Interpretation.—This is the fifth effect felt from the opening of the fifth seal, or spiritual grade: and why was the vial poured out upon the seat of the beast? and why was their kingdom dark? First, because they put down the Bible, even

them that preached the word of God were slain, according to the fifth seal, and for the testimony which they held. The Bible is the light of the world, and the Catholics hid the light.

Second, and they gnawed their tongues for pain, or from oppression, as the tree of civil liberty will not grow in Catholic countries: neither is there merit, morality, virtue, nor christianity enough about them to nourish the tree, any more than there is among Pagans, as they both worship idols of gold and silver and brass, and of wood.

The tree of liberty will not grow in Mexico, nor in South America, nor in Europe, where there is too much Catholic influence? Plant the Bible first, then the tree of civil liberty will grow. Will the tree continue to grow in the United States? Destroy the Bible, and it will wither and die.

SIXTH PLAGUE.

12. "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared."

Interpretation.—The great river Euphrates means the great modern Babylon, the seat of the beast from the beginning to the end: this figure being appropriate as the first Babylon, was built on that river, and that destiny had passed away when this prophecy was given by St. John; and as Babylon descended in the great scale of the four destinies down to Rome in regular succession: and as Rome is the same in the legs and feet of the great image of gold, and silver, and brass, and of iron and clay, Rome (Europe) therefore is the river, and the water, or power, was dried up; or the great wound, first, from the power of God's word; second, that the way of the kings of the east might be prepared for the great battle of the Lord in the fall of Babylon forever. That is a preparation of the horns or kings for war—all Europe—all the world.

SECOND PART.

PLAGUE OF THE FROGS.

13. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, [3,] and out of the mouth of the beast, [3,] and out of the mouth of the false prophet." [3.]

Interpretation: This last verse identifies the type as the beast in the great river of her power, and of the type of the frogs that went forth unto the kings or nations of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty: or the power of Babylon arrayed for the last time, leagued with the kings of the earth, or the last great struggle of tyrannical power.

15. "Behold, I come as a thief; Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame;" [or put on your armor and fight the Lord's battles.]

16. "And he gathered them together in a place called in Hebrew tongue, Armageddon," which being interpreted, means the mountain of the gospel. This is the stone that was cut out without hands, that smote the image of temporal and spiritual despotism, and of temporal and spiritual corruption.

SEVENTH PLAGUE.

17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

19. "And the great city was divided into three parts, [or the great Babylon divided against herself, army against army,] and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

20. "And every island fled away, and the mountains were not found," [mountains of tyranny and corruption.]

All these prophecies have been fulfilled, except the sound of the seventh angel, which is yet to sound, and the seventh plague

or plague of the frogs, that is to come in the first sense, in three types: and, in the second sense, in seven plagues.

And as the plague of the frogs goes forth unto the kings of the earth, and of the whole world, it would follow that every one that sold themselves to the delusion became Catholics spiritually, or Mormons unawares. Babylon has not repented that she should not worship devils, and idols of gold and silver, and brass, and stone, and of wood. Neither has she repented of her murders, nor of her sorcerers, nor of her fornication, nor of her thefts. Now, God has given them space to repent, yet practice they all these things, and display their golden cups of abominations: first, to allure the world into the snare: second, and then to practice all their former corruptions openly; for they have not altered any of their laws or creeds, they making use of all the means to put out the light of the world—the Bible. And then the wheat and barley would have to be paid for, purgatory would show her horrid deformities again, as a means of extortion.

It must be understood that the mystery of the seven seals, and the mystery of the seven angels with seven trumpets, and the mystery of the seven angels with the vials of the seven plagues, are the same: only each one represents a part of the same type, or, rather, the types are three-fold.

The sixth type is the most illustrative of this in each of them. The sixth seal shows the power of Babylon in all those dens of tyranny that are to be thrown down as they are organized; that is, it shows the things that are ready, and the things in her fall when the seventh angel shall sound.

The sixth angel shows the same in her acts: that is, it shows the things that are already, and the great Catholic army of two hundred millions.

And the sixth angel with the vial of the last plagues, shows the same in the great battle: that is, it shows the things that are already, and the things in her fall when the seventh angel shall sound.

The sixth seal is now opened: the sixth angel has sound-

ed, and the sixth angel has poured his plague. The plague of the frogs has set in, and the great battle is not far distant ; and in the days of the voice of the seventh angel, when he shall begin to sound, the smoke of her torment will ascend up before the whole world, and the memory of her fall be perpetuated to the latest generation, as a wonder and an astonishment. For this is the sure mystery, a perfect wonder, and the mighty works of God.

REMARKS.

It is remarkable that the Bible was not destroyed, being bound in the fetters and chains like a criminal for hundreds of years ; yet God was watching it, and also the works of Satan, in the power of Babylon over the ark of the testament seven times, and their deformity reserved for the sword of its spirit.

THE OVERTHROW OF BABYLON.

FIRST TYPE—OR WOE.

Revelations, chap. xiv., 14th verse : “ And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.”

15. “ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap : for the time is come for thee to reap ; for the harvest of the earth is ripe.”

16. “ And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.”

Or the reformation of the whole world ; yet will the reformation make any inroads into the Catholic Church, or reforms ? It would follow, from the past that it would not. Is she not building up her power, the power of the world, the power of Satan ? and not the power of God.

SECOND TYPE.

17 "And another angel came out of the temple which is in heaven, he also having a sharp sickle."

18. "And another angel came out from the altar, which had power over fire : and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth ; for her grapes are fully ripe."

19. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God."

20 "And the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

A furlong for a year, sixteen hundred years. This signifies the end of Babylon after her first fall, represented in the fourteenth chapter of Revelations, in the wrath of God of her first and last fall, and the time would be called collective. Therefore, let twelve hundred and sixty furlongs, or years, answer for the time of the beast that was before Luther and the Diet of Worms, in the year one thousand five hundred and twenty-one, and the remainder since that time to the fall of Babylon: or the treading of the great wine press of the wrath of God. Beginning year sixty-one, and the second wine press seventy-one.

There are six types in the fourteenth chapter of Revelations, and the type of the wine press is collective of them all, in the time definite of its meaning. The first type commences at the first verse ; second type, sixth verse ; third type, eighth verse ; fourth type, ninth verse ; fifth type, fourteenth verse ; sixth type, seventeenth verse, or type of the wine press, which is second in its meaning to them all, or the second type divided into two parts, first and second winepresses.

THIRD TYPE—COLLECTIVE TIME.

Revelations, chap. xi., 1. "And there was given me a reed like unto a rod ; and the angel stood, saying, Rise and meas-

ure the temple of God, and the altar, and them that worship therein."

2. "But the court which is without the temple leave out, and measure it not : for it is given unto the Gentiles ; and the holy city shall they tread under foot forty and two months," [or twelve hundred and sixty years. The holy city is the holy Bible that was bound twelve hundred and sixty years before Luther's time.]

3 "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." Or twelve hundred and sixty years—the same as the other—and why were they clothed in sackcloth? Because the people of God mourned over the true church that was trodden under foot by the power of Babylon before Luther.

7. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Which is the power of the Catholic Church against the old and new testament.

8. "And their dead bodies shall lie in the street of the great city, [Babylon,] which spiritually is called Sodom, or Egypt, where also our Lord was crucified." [Is not the Catholic Church corrupted worse than Sodom or Egypt ever was? Did not they crucify Christ by Roman authority?]

9. "And they of the people, and kindred, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." The three days and a half would answer for that period of time since Luther, a day for a hundred years, three hundred and fifty years. First, the type of the wine press to the fall of the temporal power; second, to the triumph of the mystical bodies over the spiritual power of Babylon, from Luther.

10. "And they that dwell on the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth." (Prophets, the old and new testament—a sword,)

11. "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them."

12 "And they ascended up to heaven in a cloud."

13- "And the same hour was there a great earthquake," [between France and Prussia.]

14. "The second woe is past, [first winepress,] and behold the third woe cometh quickly," [second winepress, and the fall of Babylon.]

THIRD WOE.

15. "And the seventh angel sounded ; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." [Christ alone, Christ forever,] Which is the latter day glory of the true church.

WAR WITH BABYLON.

FIRST TYPE.

Revelations xix., 6. "And I heard as it were the voice of a great multitude, and as the voice of many waters [people] and as the voice of mighty thunderings, saying, Hallelujah : for the Lord God Omnipotent reigneth," [spirit of God in the churches.]

7. "Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready," [union of the churches.] The true church.

9. "And he saith unto me, Write blessed are they which are called unto the marriage supper of the Lamb."

10 "For the testimony of Jesus is the spirit of prophecy."

The meaning of the text is the union of the churches in the great battle of the Lord : and as there must be a division before the union, this is the meaning in the true church, which is now broken up into fragments ; a desolation, a wilderness, that is, the church in the wilderness. And in this wilderness

a way is prepared for the Lord in all those that are called to the marriage supper, with all those that will may come into the fountain [Christ] of the union of the great church militant, and conquer the world.

That is, the churches would resolve themselves into a union from the nature of the plagues, in a destruction of everything displeasing to God. It will be the work of God, and not of men; for the works of men will be as the empty shells of past ages: as Christ alone is the way to heaven, the straight gate.

Let everyone watch, therefore; "and keep his garments, lest his shame is seen." Lest the power of the frogs enter your churches and your houses, for the battle will come as a thief in the night.

SECOND TYPE.

11, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

12. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no one knew but he himself."

13. "And he was clothed with a vesture dipped in blood: and his name is called the Word of God;" [the Bible, a new name] Mount Zion.

14. "And the armies, which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

15. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; [this is the sword of the Bible] and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God." [This is the second wine press represented in the second type of the overthrow of Babylon, beginning 71,] or the third woe.

16 "And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

17. "And I saw an angel standing in the sun; and he cried

with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." [Fowls, or sects, all the world.)

18. "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sat on them, and the flesh of all men, both free and bond, both small and great."

19. "And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army."

20. "And the beast was taken (Babylon) and with him the false prophet (the Pope) that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone."

21 "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls (sects) were filled with their flesh."

This type represents the great battle of the Lord in the fall of Babylon, and of despotism in the kings of the earth, and spiritual corruption in all its forms: even of the last remnant.

The fowls of heaven that are represented in the great battle of the Lord, is the whole world without exception. And as Babylon has made herself worse than the Pagans, so shall she become a hiss, a wonder, and an astonishment, even to the most degraded; and ending in the great militant battle.

REMARKS—FIRST PART.

There cannot be anything more grand, appropriate and typical than the great image, in designating the different grades—rise and fall of tyranny and oppression in the world. The head shows the beginning of despotism, firmly united into one kingdom, as well as the second in the breast and arms of silver. And even in the third kingdom of brass, firmly united in the belly, but in the thighs we see it divided. Also in the fourth kingdom, in the legs and feet of iron, which devoured the

whole earth, when at last, it in itself, in the ten toes of the great image, we see it divided into a number of kingdoms, united to the Romish church for hundreds of years down to the present day. But in the days of those kings, according to the prophecy of Daniel, shall the God of heaven set up a kingdom that shall never be destroyed, "And the kingdom shall not be left to other people, (or those kings) but it shall break in pieces and consume all those kingdoms, and it shall stand forever."

Now, here is the great secret of the true Church of Christ, and it is this: Did the Roman Catholic Church ever do anything to break in pieces and consume these kingdoms? The whole world knows that she never did. Has she not been instrumental in perpetuating these dens of tyranny down to the present day, by crowning them herself? She has. Therefore, she is not the true church, but a den of tyranny and spiritual corruption: the synagogue of Satan, and the very gate to hell; for what is not of God is of the devil. Neither is it necessary to bring again those seven-headed types, and horns of tyranny and spiritual grades of corruption; but the axe is laid to the root of the poisonous tree, until she shall hide the face of her horrid deformity in oblivion.

Again: these dens of tyranny that she has committed fornication with, "shall eat her flesh and burn her with fire."

SECOND PART.

Matthew, iv. 8, "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them."

9 "And saith unto him, all these things will I give thee if thou wilt fall down and worship me."

10. "Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

But what did the Pope of Rome do as Christ's vicar on earth, when Satan showed him all the kingdoms of the world, and glory of them? Served the mammon of this world, the devil

and the devil or dragon gave him his seat, and great authority ! the devil prepared the way for the Pope.

It may be said that the authority here used was too hard, and not christian : and that matters of love, charity and conciliation were better. So it is. And as this has been offered in ways, times out of number, to no purpose, it would be worse than casting pearls to the swine.

There are only two things—either that the Catholic Church was the true church, or the reverse. There are no half way measures about it ; and the gulf that lies between is as great as the gulf that separated the rich man in hell from Lazarus, who was in heaven. Either the Catholics had their spirituality from heaven, or hell. Love, charity, and conciliation should come first. But Babylon was impregnable—a poison, a serpent the most deadly ; and a viper in the bosom of the country.

What city is like the seven-hilled city of Rome ? for in her is the blood of nations. She is the great harlot city of every abomination—a miracle, a wonder, and an astonishment.

THE GREAT BATTLE—MYSTERY OF THE FROGS.

Revelations, xvi., 13. “ And I saw three unclean spirits like frogs, come out of the mouth of the dragon (3), and out of the mouth of the beast (3), and out of the mouth of the false prophet” (3)

14. “ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty,”

Now, here are three types : the type of the dragon, the type of the beast, and the type of the false prophet ; and three orders of miracles to each type, or nine altogether, operating separately in seven plagues. That is, the type of the dragon first, second and third plagues ; the type of the beast third, fourth and fifth plagues ; and the type of the false prophet fifth, sixth and seventh plagues.

And this spiritual rapping is of the third order of miracles, and from the type of the dragon, to-wit; Mesmerism, clairvoyance, legerdemain, and spiritual rapping; and they will work separate, or together, in the spirit of the first type of the dragon's power, with the two following in their power to deceive in all lands, over all the world. That is, to turn the world against the word of God, with the Catholic Church. First, for the fall that she received when it first broke her chains; second, that she might grasp it with her power, and then put it out of sight forever.

This is the great battle of the Lord, in the number of the great enemy that is against it, and that great day, when all the powers of darkness shall be marshalled against the word of God. And as the spirit of the frogs has only just begun, they may attain to great perfection to deceive, in the mediums of the false prophets to the spirit world, in the second and third type.

And as all true miracles ceased with Christ and the apostles, all others since that time are sorceries, and from the devil, in all matters of a middle state, and spiritual manifestations, both of Mormon and Catholic. For Christ taught no such doctrines. Neither should it be investigated as a philosophy, in any form in which it may develop itself in time to come.

16. "And [as there are many enemies to the word of God] he gathered them together in a place called, in the Hebrew tongue, Armageddon."

This Armageddon being interpreted means the mountain of the Gospel, the Bible. This is the great rock and the great mountain that fell upon the image of the world. And as all the powers of darkness shall be arrayed against the sword of God, this is the great battle, and the great spiritual sword of Christ against this Goliath and his army, lest it deluge the world, as a flood. Behold the battle is the Lord's, and unto him be the glory, the power, and dominion forever.

17. "And the seventh angel poured out his vial into the air,

and there come a great voice out of the temple of heaven from the throne saying, It is done." (titanic earthquake.)

18. "And there were voices and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

19. "And the great city was divided into three parts, (which is Babylon, and against herself,) and the cities of the nations fell, and great Babylon (the Catholic Church) come in remembrance before God to give unto her the cup of the fierceness of his wrath." Fall of Babylon.

20. "And every island fled away, and the mountains were not found," [Babylon no more.]

If the Catholics claim all power for their church, let them claim it, for it was given into their hand, that their cup might be filled. If they claim an existence back to St. Peter, Christ, or the flood, let them claim it, for it was from the foundation of the world, that the blood of all the slain nations might rise up against her in the day of her fall.

SECOND ILLUSTRATION—MYSTERY OF THE FROGS.

13 "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

Now, this dragon is the devil that fell from heaven, the one that persecuted the woman and her seed, or the primitive christians, represented in the twelfth chapter of Revelations, and illustrated in the third voice of this book, in his persecutions of the early christians, and the beast after him twelve hundred and sixty years.

This same thing is played over again against the christians of the present day, and against the testimony which they hold, in the spirit of the type of the frogs that the dragon cast out of his mouth in the flood of waters, that the woman or churches, seed of the woman, might be carried away by the flood in the power of the frogs, which are the spirits of devils against the plan of salvation as taught by the Bible, and upholding that of a purga-

tory by miracles. This goes to show how the Catholics come by the system which they got from the same source—the dragon; and the power that he give unto them.

And as this spiritual rapping, or frogs, is a direct tendency to the Catholicity in matters of a middle state, we may look for great delusions in time in the second type to deceive, that cometh out of the mouth of the beast, the Catholic church, in the image worship, the devil taking care of his own, the Catholic and seeking to destroy the Protestant by miracles. And as they are pronouncing their downfall, and of their own final triumph and dominion over the world, we may also look for still greater delusion, if possible in the third type in time of those false prophets and the power of its operation in the medium of the second type. Then the first type will prove itself in miracles by the power of the false prophets, a den of sorcery, for it is from the devil and the devil giveth them the power.

Know all these dupes that have sold themselves to the power of the frogs, those that have no souls except a miserable deformity, and the great void which they possess, that is filled with such trash, will not get clear of it so easy as they might think in the long run, as they that are druknen.

“Men must live by the word of God—every word.” Matthew, iv., 4th verse. And if the Catholics do perform miracles, it would only be to draw the whole world after them, and the spirits of those devils that come out of their purgatory to deceive the people : neither can it be understood as a philosophy only, to deceive fools that have not the true mystery.

15. “Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.”

Or blessed are they that watch and keep clear of those abominations, lest their shame is seen in their own confusion as cowards in the day of battle, lest they swallow us up and destroy the world in a deluge of corruption without any prospect of a future as the stupid generation in the great day.

Some of the Protestant Ministers have prayed for the great battle of the Lord, and the coming of his kingdom with a long

face to be seen of men ; but when they see the battle and the foe, and the sword to fight with, then they will run, because they have not the spirit of the true shepherd in their hearts.—Moreover, some of them are horribly deformed, having two, three, and four faces. It is not enough for them to belong to the church only which they should guard as sure watchmen against the power of the frogs, lest their shame is seen, and their confusion forever.

The people all should be warned against its power, lest it enter their dwellings, and that they should call on the name of the Lord for his mercy, for his mercy endureth forever. Let every one watch, therefore, and remember Christ. There is a first and second part to the great battle : for as Babylon has made herself worse than the Pagans by her idolatry and blasphemy so shall all the fowls of heaven, classes and conditions of men be gathered together, to burn her with fire, while the second, part of the battle is purely religious, and is destined to give the great future to the world.

THE CATHOLIC CHURCH.

It would follow from the Bible, that as the early christians were destroyed by the dragon, or given unto his hand, and into the hand of the beast after him twelve hundred and sixty years that the Catholic Church was not the true Church. And as she has sold herself to worship devils, wood and stone, how much more is she the great harlot mother of tyrants. For in her is the blood of them that were slain for the Word of God, and of all that were slain upon the earth.

Did she ever give a future to the nations while she held the powers of the world which the dragon give her ? She only showed the horns of her authority, and the power of her iron teeth over the oppressed nations. This is a kind of a future that she wants to give the world, in her power over both soul and body, a license to every corruption, confession and obedience to a corrupt priesthood—a future black with the crimes of past ages ; and of all wrong.

The Catholics have a state of probation of their own, a purgatory—which, if true would follow that the present state and plan of salvation was all a blank, and that Christ died in vain. It was by Roman authority that Christ was crucified. Nay, more, the Roman Catholics themselves have crucified Christ sixteen hundred years by their abominations; they worship all the host of heaven, and make an image of Christ and bear it and the cross; they crucify Christ in the sacrament; they are the descendants in power of those that destroyed God's chosen people, the Jews. They destroyed their land, and made them to weep and mourn over their desolations with bitter lamentations; they scattered them among the nations. They are a testimony against themselves that they are the great Babylon that is to be thrown down. There is a great deal to show that Pontius Pilate was no friend to Christ in his crucifixion. Pilate said unto Christ: "Art thou King of the Jews?" Jesus said, "I am," This was against Roman authority. For the common people of the Jews held Christ as King and their deliver from Roman bondage. Herod was no friend to Christ, because his own authority as he thought, was in danger, and it was a matter predetermined between Pilate and Herod that Christ should be destroyed—for they made friends on the same day for his destruction, and set the whole city against Christ by false witnesses, and everything that could be moved against him in order to clear themselves in his death, and lay the blame on the people—for they feared Christ and the consequences of his crucifixion, as they feared an insurrection.

When Pilate washed his hands before the people and said, "I find no fault in this man," he done it through hypocrisy. Even his wife being warned in a dream, and knowing the desperate character of her husband, sent a messenger in time of court to warn him of the danger.

And Pilate said before the people, "I find no fault in this man; neither Herod"—it being all done to cover up a deformity in himself more hideous than the devil. And he delivered Christ over to the will of the people, they that were bribed and

put up to it before-hand through a corrupt priesthood, and into the power of the soldiers that they might vent their barbarism upon him for having dared to encroach on Roman authority. For nothing could equal the uproar and excitement of his crucifixion. And Herod saved a contemptible authority, and Pilate a Roman province, as he thought, and themselves from the rage of Christ's followers.

Satan having failed to win Christ in his favor by the forty days temptation, in all the kingdoms of the world, to bring about a general corruption, succeeded in Christ's crucifixion through the ambition of men, and the terrible persecutions which the primitive christians suffered for two or three hundred years, until they were swallowed up in that mighty whirlpool of human ambition, when the Pope arose as Sovereign Pontiff and as Christ's vicar on earth. The dragon preparing the way for the beast, or Pope, in all the kingdoms of the world, and he gave him his seat and great authority, and the saints of the most high were given into his hand according to the prediction of the Bible twelve hundred and sixty years down to Luther.

And now the Catholic Church stands out in all the fulness of that enormous cup of human ambition combined that is possible for the dragon to give her, and the power of miracle.

Nor would the dragon have any interest for the Catholics further only to deceive the Protestant by miracle in the flood of waters, or frogs. For the Catholics are his own in authority already, and to build them up in the second type of the frogs. Therefore, the chief strength of Satan will be in the second type, and the manner of its operation not known only in the image, as it may develop itself among the Catholics in open manifestations: not individual miracles like the third type would be likely to be, but a miraculous distinction between the Catholic and the Protestant, that cometh out of the mouth of the beast—the Catholic against the Protestant to destroy them, and the testimony which they hold, the Bible.

This is the great battle of the Lord, and of his word, not only

against Babylon and her sorcerers or miracles, but infidelity, Mormonism, and the frogs in all its types. That is, it is the power of the Bible against the powers of hell combined, in all the horrid types as set forth in Revelation, and of the great image of Nebuchadnezzar which is typical of all. Again, why did not the power of the Bible grind this image of despotism and corruption into powder when it first appeared in the world under the preaching of Luther, and of those after him. Because fair play was intended, not only that they should repent if they choose, but that they might recruit their armies in all its forms ; then shall ye know whether the word of God shall stand or fall, when it shall face about in battle array and grind this gigantic image into dust !

When the king of glory shall come in, and the high arm is broken—when this great veil of mystery is removed in the destruction of the kingdom of Satan in the great battle of the Lord, and of that great day when the Jews shall come in and praise God that liveth forever and ever. Then shall Christ their king own and bless them, when every mountain and hill shall be brought low, and the rough places made smooth, when all nations shall unite their tongues in songs of praise to God and the Lamb ; the sword also shall be turned into the plowshare, and the spear into the pruning hook, and the nations shall not learn war any more, and the earth blossom as the rose ; rest of the true church.

THE GREAT BATTLE—CHURCH MILITANT.

Revelations, chapter xx., 1st verse. “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.”

2, “And he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years.”

3. “And cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the na-

tions no more, till the thousand years should be fulfilled, and after that he must be loosed a little season."

4. "And I saw thrones, and they sat upon them; and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, (the Bible) and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years."

5. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Know every one, that the beast, or any that worship his image, or receive his mark upon their foreheads, or in their hand, or of the false prophets—teachers that belong to them, hath not any part in the millennium, But after its expiration there is a new corruption, spiritually as Satan of old—Gog and Magog. Know everyone that there will be no Catholic Church in the millennium.

THE GREAT BATTLE—GOG AND MAGOG.

7. "And when the thousand years expires, Satan shall be loosed out of his prison."

When the world will be rapidly corrupted after the former and antideluvian world.

8. "And shall go out to deceive the nations which are in the four quarters of the earth—Gog and Magog—to gather them together to battle, the number of whom are as the sand of the sea."

9. "And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them."

10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false proph-

et are, and shall be tormented day and night forever and ever," (waiving the interpretation.) It is said by some that there is no devil! Let all such men beware lest when they drop their dying flesh there is nothing left of them but a devil—a miserable deformity. And of all that have spent this life in debauchery and rebellion against God, what is there left in the spirit world but a deformity—a devil, There are evil spirits in the spirit world, for the death of the wicked is a change of form, both of the first and second death. There is a terrible hell, it is a region of continual war, fighting, "gnashing of teeth," a region where the cup of the damned is never filled.

JUDGMENT DAY.

11. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them," (change of form); that is, the earth is cursed, and we are made of the same element and must die, but are raised again,

12. "And I saw the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of Life, and the dead were judged out of those things which are written in the books according to their works."

13. "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his work."

14. "And death and hell were cast into the lake of fire. This is the second death," or change of form as death and hell are one.)

15. "And whosoever was not found written in the book of life was cast into the lake of fire." (That is death not conquered.)

It may be asked if God verily would cast one into hell against his will. Know this, a wicked man cannot exist in heaven.—And if a man will not conquer his will to evil in this life, so also in the world to come in the great harvest of will and evil. And as every man in this life is the potter, the clay,

and the vessel, and hath power over the clay as a free agent to bring the vessel into honor or dishonor, to go to hell or heaven as they like. It was ordained of God that all men should be saved, and the way is made possible for their election. God has no pleasure in the death of the wicked, and as they are not as what God intended, it suits their deformity to be with them that are like themselves. Deformity cannot dwell in heaven, but will flee from the presence of the devouring purity of an almighty God to reap a harvest of never ending despair.

And as the sons of God were present in the beginning in the creation of the world to witness an act of God's boundless power, so also, in the day of judgment, to witness the righteousness of that judgment rendered to the wicked by their own acts.

The fear of hell should not be preached, but the fear of God, and the love of Christ, which taketh away the fear and the sin of the world, so that when we awake in the other world we may awake with thy likeness, in the likeness of God.

Where God is, there is safety—where God is not, evil angels follow. God sometimes withdraws himself for good to show us our dependence, (for we cannot live without God); this will cause trial and learn us to put away evil, that no evil spirit should enter therein. Know that all evil is from the devil, and that good is from God; Job's affliction was from the Devil, Adam's fall was of the Devil.

When Christ healed the sick, that was a cleansing of evil spirits in those that were possessed of devils, for their deformities were healed. A man may be the dwelling place of God, or the dwelling place of devils: but when God gives him a new heart then the evil spirits are cleansed, the deformity is healed through Christ.

If a man sows wickedness in this world, he will reap a harvest to the seed sown of a hundred fold in the world to come. If one sows righteousness, it will be a never-ending harvest; if one is ignorant, then the fruit is blighted; if one is full of knowledge then is his harvest full.

An unlearned man may attain to great understanding, and the learned alas may be burried in the depths of error and reap a reward of everlasting night, with all those that forget God. Concerning election, this is to show the power of God, and the free agency of men, for whereas, it was ordained of one that he should be saved, and of the other that he should be damned.

It will be said to him of whom it was ordained to be saved, inasmuch as thou hast rejected the things of thy ordination, and have done that which is evil, depart into everlasting fire.— And to him of whom it was ordained to be damned, inasmuch as thou hast rejected the things of thy ordination, and have done that which is right, enter into the joys of the Lord. It will be said to the elect unfaithful servant, and to the reprobate good and faithful in that which is right. The reprobate has the advantage in his choice of good and evil, and may take heaven by force. It cannot be said of the elect, well done if we are not all reprobates, and may attain unto an election.

But the Catholics are not of the elect, neither are they reprobates, because of tyranny and oppression, in doing that which they cannot help; they are blind and have to eat of that which is given them, good or bad. They are a mystery.

Know that a person, household, or church may be the dwelling of evil spirits, and are reserved for the fury of the seven last plagues in the great battle.

Know that good and evil may abound in a person, in a household, or churches, and there will be a war betwixt the good and the evil in the great battle of the Lord.

Know every person, household or church, that they should put away every evil, so that when the Lord came in the fury of the great battle, they will be ready to receive it, and enter into the union of the church militant and conquer the world.

THE SABBATH DAY.

When God shall raise the earth again, in the great resurrection day, arrayed in all the glory of the new form, when the former things are passed away, and are become new, then it will take its place in the great constellation of the heavens and

stand forever. Moreover it would follow in the order of things in the great ordination day as a definite period of time, and as the Sabbath day. In the end of the self-same day, that it would be with God the same as it was in the beginning, in a display of Almighty power in some new wonder, or world, or worlds that will be ordained, and at different times down in the staler periods of never ending eternity; for God made the worlds. This is the true astronomy, let all others hide their faces together, with all the corrupt philosophy, or that part of it that leads to infidelity, and its learned adherents, graduated with a finished education, knowing all that is possible for any man to know in any state like Job, when the Lord answered him out of the whirlwind and said:

3. "Gird up now thy loins like a man, (or great learning) for I will demand of thee, and answer thou me."

4. "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding" (the remodeling of the earth.)

5. "Who laid the measures (divisions) thereof, if thou knowest? or who hath stretched the line upon it?"

6. "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof," (rotation.)

7. "When the morning stars sang together (harmony of the solar system,) and all the sons of God shouted for joy," (the new world.)

8. "Or who shut up the sea with doors, when it breaks forth, as if it had issued out of the womb?" (the flood.)

9. "When I made the cloud, the garment thereof, and the thick darkness a swaddling band for it," (mystery.)

10. "And break up for it my decreed place, and set bars and doors;" (polar projections.)

11. "And said, Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed," (polar magnet.)

12. "Hast thou commanded the morning since thy days, and caused the day spring to know his place;"

13. "That it might take hold of the ends of the earth, that the wicked might be shaken out of it?" (north and south.)

14. "It is turned as clay to the seal, and they stand as a garment." (Form of the earth.)

15. "And from the wicked their light is withholden, (or seeing they do not understand,) and the high arm is broken," [fall of the wicked.]

16. "Hast thou entered into the springs of the sea? or hast thou walked in the search of the depths?" (in the earth.)

17. "Have the gates of death been opened unto thee? [or does any one know the spirit world] or hast thou seen the doors of the shadow of death?"

18. "Hast thou perceived the breadth of the earth? Declare if thou knowest it all."

19. "Where is the way where light dwelleth, and as for darkness, where is the place thereof?"

20. "That thou shouldest take it to the bound thereof, and that thou shouldest know the path to the house thereof."

31. "Knowest thou it, because thou wast then then born? or because the number of thy days is great;" (or great learning.)

So in the beginning with God in the creation of the world, so is it in the day of its perfection: in the day that God shall call it from the void state to the perfect form. For there is to be a new earth formed out of the old one, without any more sea; thereby showing an actual change of form in the present world, and that it is to be the abode of intelligent beings forever—a world wherein dwelleth righteousness.

But the abode of the redeemed was a boundless domain, as boundless as the stars.

And as God works, and ruleth over the destinies of nations and men in a miraculous manner, how much more should we work for all things, and keep his word in all godly conversation, to be great in being a servant to elevate a neighbor, which is the whole world. For just in proportion as the nation is godly, so is the land blessed with plenty: to work six days

and keep the Sabbath day holy to the honor of God, leaving out all drunken holidays that are kept for great men, [patron saints,] which is a curse to the land: for no man is greater than his neighbor. Distinction is a diabolical corruption. Merit and true greatness consist in the amount of good rendered to the fellow men, the needy.

And if one was great in good acts, and discreet in all conversation, how much more should a member of the church refrain from loose conversation, which is worse than profane swearing; it is a license to corruption. And if each were indiscreet, how much more blameless is one than the other; as one is a reproach and the other more so, to the cause to which he belongs as well as to himself. And if one takes the intoxicating cup, how much more should the other refrain from the same cup that contains the invisible serpent; for the invisible serpent swims in it, of a horrible deformity.

And if the nation was altogether righteous, how much more should every one rejoice for such a day, and give honor to God forever! And if there is a day of rest, let it be the seventh day, that we may enter into that great day of rest—the great Sabbath day of the Lord. And if there is a day of thanksgiving, let it be a day of thanksgiving to Almighty God for his mercy: because his mercy endureth forever; let it be seven days as the feast of tabernacles.

And if there is plenty in the land, let there be a day of thanksgiving; and if there is drouth, or mildew, or blight, let every one repent, and call on the name of the Lord.

And if there is a plague of the frogs, or evil spirits in the land, let every one repent and call on the name of the Lord for his mercy; for his mercy endureth forever. And if there is a day of thanksgiving, let it be a perpetual day in his season, a day of thanksgiving to God.

CONCLUSION.

Proselytism is not intended in this book, but that every one that will should stick to the error of his way in the unbelief of God's word, and hand down a fearful example in their destruction forever. But let every one choose for himself in the good and evil set before him in the day of their probation : for the time is at hand.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still,"—in the harvest.

"And behold I come quickly; and my reward is with me, to give every man as his work shall be."

"I am Alpha and Omega, the beginning and the end, the first and the last."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Habitual lying is a practice of the adulterest, the most rakish, and profane swearing the most dishonorable. But for one to have respect for his Maker, is a crown more precious than gold.

SECOND PART.

"I, Jesus, have sent mine angel to testify unto you these things in the churches [churches]; I am the root and the offspring of David, and the bright and the morning star."

"And the spirit and the bride say, come. And let him that heareth say, come; and let him that is athirst come, and whosoever will, let him take the water of life freely," (the true church.)

"For I testify to every one that heareth the words of the prophecy of this book, If any man shall add unto these things

God shall add unto him the plagues that are written in this book."

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

"He which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Jesus."

According to the testimony of the Bible, promised in the fall of Babylon, and the coming of the kingdom of our Lord and Saviour Jesus Christ, the bridegroom of the true church.

The way to heaven is a strait and narrow way; because Christ alone is the way, the only intercessor. But Babylon has made it the broad way, in the number of their intercessors, in the vile patron saint days by which they disgrace the whole year.

If a member of a church believes Christ alone to be the way to heaven, that is the strait and narrow way. If a member of another church believes Christ to be the way, that is the strait and narrow way that leads to heaven—the simple, the strait gate. The difference of doctrines has nothing to do with the way, nor with the plan of salvation. The way to heaven is a simple way, a check upon the actions of men in a state of probation bearing good works.

It is a good way, a way prepared of God by which all may come in and sup with his Lord in the great marriage supper of the Lamb that is to give the great future to the world. What more could be wished for by one that had suffered, in former times, years of persecution, amidst want and terrible afflictions, and no one to care, even by those that had received the greatest favors; nay, more, they added persecution, and every calamity, to distress without cause. Neither can any one bear witness of evil of all that had made themselves enemies, in every possible form, until there was no friend left to speak one kind word. Yet shall the humble outcast fear the battle (an unlearned outcast of his father's house) to bear the conquering sword; and

if the stones cry out against Babylon, how much more shall that sword be like the devouring fire.

What more could be wished for, but the uprising of God's downtrodden Word, to bear the sword in its favor, and hand down the great future to rising generations?

CONTEXT.

CITY OF THE TRUE FAITH.

THAT WHICH WAS FORESHOWN BY THE LAST PARAGRAPH.

Elements of the little book, had in order from the eighteenth day of April in the year sixty-one, even the city of the true faith, as shown by the trial-test of fifty-six, and given in the year of our Lord One Thousand Eight Hundred and Sixty-three. That which was, that which is, and is to be, the mystery of the true faith and city, ordained from the foundation of the world, comprehending a system so vast and eternal that anything outside of it has neither place nor resurrection. That which is all things, the creation and resurrection even the true faith.

And shall we not the mystery unfold—though storms of sorrow fall, and cares like the whirlwind sweep to overthrow this mortal frame? Many is the battle we have fought amid the roar of thunders, past; still silent, forsaken, and forlorn, we looked for the dawning day. With glittering sword and helmet cheered, afflictions deep and trials wild, we did in rank, the wondrous file, and looked for the dawning day. When armies, clothed in white, over all the world shall go—when nations, tongues and kindred people shall own and bless their Lord.

“And there was given me a reed like unto a rod: and the angel stood, saying, rise and measure the temple of God, and the Altar, and them that worship therein. But the Court which

is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the Holy City shall they tread under foot forty and two months."

Doubtless, there are but few that ever thought those words contained any meaning; but as it shows that which has been, and that which is to be, after six of the seven mysteries are fulfilled, it is a text of vast magnitude no less than the millennium. It is the great mystery of the true church, the world's reformation and millennium glory. Or that this great day should be ushered in by the great militant battle—for this day cannot come without the honor and glory of the true city, and those that fight therein. That there is no honor like the honor of having part in that battle, is shown by the great battle church militant.

The court of the Gentiles, to use a figure, is a boundless sea filled with endless excess, and therefore cannot be measured aside from the mystery, as shown in the order in which it was typified. But the true city can be measured, the temple also, and them that worship therein. The other has been, and is being fulfilled, so that the mystery of the true church should be shown for the battle, the bride of Christ, for Christ is not the bridegroom of more than one church; that there be a union of the faith which the Protestants preach—a preparation of things to come, when this mystery is finished.

If Sectarianism is right, then, indeed, is the mystery and abomination of modern Sodom, the true church; or that it is lawful for a man to have more than one wife. I do not say that all the Sectarian churches are to be confounded with the abomination of modern Sodom; but that is the true philosophy of more than one church. As for Sodom that is the offspring of many churches, or many wife system. A deformity—and therefore has no place, only as an example to those who found churches without authority—or that there should be more than one orthodox church.

That the system of having more than one church, has had a great day, and failed to conquer a wicked world, is evident

from the fact that christianity is lightly esteemed, and there is no restraint to wickedness but an armed man—there are churches to suit everything. A multiform system creates unbelief, selfishness, bigotry and lies, among all classes of people more or less, and therefore is a source of great evil from the free license that it gives, when there is but one true way for the health of body and soul. In showing the one and true way of the city measure, the multiform will only furnish examples to guard against future corruption. The text and authority is the whole book to this mystery.

The great secret of the true faith and the city of the same, was lost through the reign of Popery. Luther redeemed the true faith and preached it outside the city—not as the primitive Christians did, who apostatised from both. The Protestants never possessed the true city; for, whereas, the primitive Christians had become divided into so many orders in their church government, the true city was corrupted and lost, and God delivered the apostate Christian church into the hand of anti-Christ, twelve hundred and sixty years, in which all these mysteries have been fulfilled under the Papal reign to Luther, when the faith alone was redeemed and preached without the city.

Now of all the different orders into which the primitive Christian church had become divided, could boast of possessing the true city, or did they care—power was what they were after. Some were of Paul, others of Apollos; again, of Saint Peter, then of John the Baptist—for that allways was a stumbling stone for the blind, as at this day; others of Christ and Saints, or of anything that a lost man could think of. One terrible extreme, then another, and every excess. This is the beginning that Popery had for a union. The adoption of the whole corruption under one head. Popery was a complete thing. Their tyranny originated from the times—their caution from the power of the true faith—their cruelty from the barbarians of the dark age, and their power from the different kings of the anti-Christian empire. All these things have been fulfilled, and Popery fully demonstrated.

If the primitive Christians apostatised from the true city, by their excesses, this thing cannot be said of the protestants who never possessed the true city, as their divisions will show. There can be a union of the faith which many of them preach, but it cannot be had without the city—neither can the great militant battle be fought without the true city. As for Sectarianism, that has no part in that great day, neither any part in the great battle. But it has part in the treading of the wine-press, the mystery of which commenced on the eighteenth day of April, in the year one thousand eight hundred and sixty-one, as shown by the type of the wine-press, and is to be continued many years.

The fall of the temporal powers of the Romish church is the first part of that mystery, and was limited to ten years by the sealed book; but in the second, this thing is not limited because the fall of tyranny and spiritual corruption is included in every form—not that it is possible for this thing to be fulfilled in one solar day, or one solar year, without destroying the world; but the beginning and day of its death is truly shown. It is reasonable, that if God destroyed one tyranny and one corruption, God would not suffer a worse one, but that it must all be included, as shown by the preface. The mystery commencing on the eighteenth day of April, in the year eighteen sixty-one, and is being extensively fulfilled, not only of the fall of the Pope's temporal corruption, but it will be of the spiritual corruption from the year seventy-one—even as it is of slavery from the first part of this mystery—the worst tyranny known. As for the greatness of this mystery all have part in it without distinction, as shown by the type of the white horse. The first part of that mystery is the rejoicing of the Saints for the prospect and evidence of a great and better day close at hand, as the great bridal day, and the dawning of a better state of society.

As for the redeemed mystery, or giving of the true city, this thing was set from the trial-test of the second book, seven years, and from the beginning or treading of the wine-press, two

years. The mystery and city now given in the year one thousand eight hundred and sixty-three, to be had in secret for a preparation in the great battle, when the mystery of the true city shall be finished and organized in conformity with the sound of the seventh Angel, from the year one thousand eight hundred and seventy-one, for the battle which is continued many generations, that the mystery should be finished, and the city organized in its beginning for the battle and fire of the third plague.

As for the fall of tyranny and spiritual corruption, it is impossible to describe the manner of its destruction from the endless variety, as it would seem, of a never ending excess; but it all goes down in one day, even as the seventh mystery is the day and end of these things—a day of many years, even as they that preach the faith are called to the battle and preparation of the city.

The very disposition of man is to apostatize from God, and without an example there is no end to apostacy; therefore God has suffered the excess of every abomination to be filled—for as long as there is an excess not filled, there is a disposition of man to apostatize. God suffered many things, even of his own people, that was not right, because of the hardness of their hearts and blindness of their eyes. Every excess has had its days—that there should be time no longer—but that the true mystery should be shown against the wickedness of the whole world—that order may come out of confusion, and from violence peace, so that the nations shall not learn war any more.

It would have been better not to have made any test but for gainsayers, and, that there should be no fault on the part of the book when we bring again the faith within the city, against every excess of doctrine and division. Whosoever, therefore, shall add any excess to the faith, the plagues shall be added to him, as former example will show. They that detract from it break down the wall for a deadly enemy, that they might not have any part in the city. As for the Temple of God, and the Altar, and them that worship therein, there shall be but one Lord, one faith, and one baptism. That is to say—Father, Son

and Holy Ghost. God is the Father of all. Therefore, there may not be any fathers to the church to generate false doctrine, but ministers of the word, and bishops to preach and teach the faith. No excess of doctrine, no division, Sectarianism, orders of Priest Craft, or merchandise. No traffic in sin, death or Heaven, neither may the grace of Christ be sold for gain, nor exchanged for any worldly profit. No individual power of absolution to loose and bind concerning sin, or a future state—for God openeth, and no man shutteth, and shutteth, and no man openeth, Christ is the door and the faith. No substitute or half-way place that may take the place of it, for God is not honored through the pit, (baptism of Purgatory,) but in all things through Christ as Lord of all. Christ is the mediator between God and man, the atonement and resurrection.

If one joins the church for worldly gain, he damns his own soul. If one being a church member tells a lie or falsehood, it is a black spot on the soul. If one be sworn on his oath, and swears falsely, he damns his own soul. If one swears falsely in the name of Christ, he makes his religious profession void and his name a curse. If one use the faith for a cloak to cover evil, it is sin against the faith—a sin that will damn his soul. If one use profane or obscene language, without regard to the faith which he professes, he dishonors God, the faith, and such damn their own souls—they have no part in the city.

If one does all these things outside the city, he or her being a publican, it is wickedness. Their oath is not binding, only as far as the law is concerned; but to the faithful, the faith is their law for truth and righteousness. If one is bound by the faith to do that which is right, instead of being bound by the law, it is the greatest honor. But if one is not bound by the faith to do right, but is bound by the law instead, he or her has no part in the city. The publican, therefore, is not bound, only as far as the penalty of the law imposes. He may not be sworn by the faith, for it is no law to the wicked—but it is a law to the faithful. Therefore, the faith is above the law—above principalities and powers, and above the world—neither is it joined unto kingdoms, states, lords nor rulers—there being a

difference between the righteous and the wicked. The faith governs one, and the law the profane.

The law is ordained of God to restrain the wicked and not the faithful, unless the faithful become transgressors—if so they have no part in the city. The faith does not interfere with the law, neither may the law interfere with the faith—neither Lords, rulers nor powers. No church and State, for the faith is above such things. The righteous taking care to live righteously toward all men, and out of the reach of the profane law.

The wicked, who blaspheme the name of God continually, may not be sworn in his presence on an oath, but sworn by the law, as the law governs one and the faith the other. For the wicked there is the reproach of the law, and for the righteous there is the faith. It is their righteousness. But if the righteous transgress the faith, there is the reproach of the law with the wicked. The law is to correct evil doers, but the righteous, as long as their deeds are righteous, the law cannot touch. They are governed by the faith, for righteousness is free from the law.

The faith is your temperance pledge, and your union bond. It also is your law in all matters of dispute, which shall be submitted to the faithful for arbitration, without gainsaying. It shall be your test bond between brother and brother. It shall be your law if a brother have aught against his brother which he will not settle fairly, that he shall set him before an arbitration of the faithful, and it shall be binding, whether it be for money, of goods, or words. It shall be with you as it was with the early christians. You may not go before the civil power in any dispute. If any go out of the church for this thing, (for the transgressor must,) they shall go out forever, unless they make restitution of loss and cost. Thus shall justice and judgement be rendered to all, between brother and brother, without cost, and without transgressing the faith. In the beginning there was power given to the apostles to make the faith binding, either to cast out or retain in any transgression. If any transgressed the faith, they did it wilfully, that they might not have

any part in the city—because they defied Christ and dishonored the fellowship of the faithful. But if any, by transgression fall, and they make restitution and acknowledgement, then the faithful shall forgive them, even as the Lord shall forgive you. There shall be no altar of confession in any church by which sin is made oracular. If any sin, (for there is no man that sinneth not,) they have an advocate with the Father, which is Christ, and him only shall you confess before men for the atonement of your sins.

The faith is not for any selfish or ambitious purpose for this or that person; neither is it national, but for the whole world—not exclusive, rich or poor—such a thing is an abomination. No merchandise, pomp or shadow. No excess, division, orders or patron author but Christ, for there is but one common faith for all and one church.

Since the days of Luther, every opinion has prevailed concerning the faith, because of the city that was not redeemed. Not as the early Christians did, who studied every possible extreme, until they destroyed the city through excess. Not as the Apostles did, who preached the faith within the city, with prescribed limits, and against this monster of anti-Christian extreme. But as a lost people, have they sought the city in vain. One says lo here and another there—again in the desert, and yet in the wilderness.

The Apostles preached the faith of Christ in its purity, separate, and above anything worldly, exhorting day and night, with continual watching against any encroachment of evil. Shall not cause any blemish to the faith. No likeness or idol of Heavenly things. To pray before any likeness or image, was the most stupid thing to be conceived. Can an image save? Can purgatory or saints save? Are there any Priests crucified to make an atonement for your sins? Is the baptism of purgatory better than the atonement and baptism of Christ, that you must needs be anti-Christ, and be damned? Christ is the center of salvation, the atonement and the resurrection. All things is through Christ, even the creation of the world,

not that Christ is greater than God, for God is the first great cause, and if God does not do anything without Christ, how much less for men, since Christ is all things.

Saint Paul did not preach Saint Peter, the Virgin or any Saint; but Christ crucified. The Virgin Mary was not the mother of God, neither of Christ, but of the flesh unto death—even as Christ died for all. Christ was before the Virgin—Adam, before the foundation of the world. If Christ is all things, there should be no stumbling block between Christ and all things. Be not of Saint Peter, but for Christ—even as the Apostles followed Christ—even so follow ye them. Neither St. Paul or any of the Apostles preached the succession of Saint Peter; neither was there any successor to any of the Apostles, except Judas. If Saint Peter was a foundation stone to the church so were all the Apostles a part of the same. It was the Apostles that gave the church her constitution, the true city and Christ was the faith of it. They being Jews the true seed.

The faith is without blemish—the church also, which is the bride of Christ, the true city—for without the true city there are dogs, sorcerers, whoremongers, idolaters and every thing that loveth a lie. As for the faith, even those that preach it outside the city—and you may—will not prosper, but will be blown by every wind, as at this day.

The city is the union bond of the faithful; it is spiritual, and Christ is the light of it. All other so called lights are darkness. Here, in this present world, we have no continuing city, but we seek one to come—not that the city itself does not continue—it is the test-city of the one to come. If you stand fast, therefore, in the faith, you are of the city which is to come.

SECOND CHAPTER.

Men in all ages are liable to fall, even as Solomon did—learned men, in most cases, wilfully, and the unlearned blindly; being, as it were, set on a fire of hell, and ready at any time to destroy the best thing—whether church or state—for any vile, ungodly purpose; therefore the state should be strong, and the church pure. Know this, the faith governs the

thoughts of the faithful, their conversation and actions toward God and man; but the law on the other hand does not reach, control, or restrain the most scandalous life. Men are wicked in spite of the law; therefore the faith is above the law, not that the faith does not reach every department of life, for it does that which the law is not able to do. Health of soul and body, temperance in all things, cleanness of person, both internal and external; plainness of dress, as an evidence that a person is not a hypocrite—also long life. But as sin predominates to destruction, men's days are shortened—for as sin is death, death abounds by inheritance, that men should descend even below the second fall until life is but a shadow. If all the human family suffer for Adam's sin, and also for the penalty of the second fall, so do we suffer for our own sins, and plague our children with endless disease. Intemperance and gluttony in all things are the mother of death, and ignorance is the mother of all wickedness—that a man should leave such a legacy to his children, even as fuel is for thieves and robbers. Avoid fashion as you would avoid a thief; also the slothful and indolent life as you would avoid the pit of destruction; avoid dishonesty as you would avoid a robber; avoid a liar as you would avoid the serpent; avoid evil company as you would the gate of destruction; avoid any den of corruption as you would avoid the ante-chamber to perdition; avoid law as you would avoid a dishonest man.

Any kind of free government is good, whether it is a republic or a kingdom, if it is the free choice of the nation—it is all the same if the will of the people is well represented—but the laws must be iron to evil doers and dishonesty in every form.

A kingdom or a democracy may be the worst of governments when her courts are filled with corrupt men, and unjust judges. Laws should be plain, simple and energetic to be good. Laws expressed in a few words; laws that can be understood by all; laws that can be applied with justice without lawyers; laws that can be applied to the extermination of every den of infamy, corruption and vice; laws that will punish swindlers and thieves

in high places—so shall the state prosper and grow in the affections of the people.

When a government or church is encumbered with endless forms, then it is corrupt. It is a den of thieves—men who cover up their deeds under a law of forms for which the people suffer first, to pay for building the laws, then to loose through delay and process of form; and if there can be anything made, justice is never rendered.

When a person is defrauded out of his labor through the delay of a corrupt law, that law is condemned and made void for the law of justice in the sight of God, and the oath by which a man is sworn becomes a lie. The man that robs the working man out of his labor, in any form is a thief—to be dealt with as the robber and the highwayman is dealt with. There should be no stay-law, nor bankrupt, assignment; neither safety of person whereby he can avoid the law of justice, Men that are in authority do not do their own will, neither the will of a corrupt law, but the will of justice—even as God wills justice. A corrupt law is the respecter of persons; but the law of justice is no respecter of persons, but the just due of every man. If a person will not do right and be governed by the faith in these things, then he shall be cast out as a reprobate to the vengeance of the law. The faith justifies a good act, but the force of the law condemns to damnation, even as the heart wills to do right or wrong. Therefore, if the law handles a person to compel him to do right, the faith will condemn him the second time in the same case, otherwise he is a reprobate, and in danger of the judgement. The cost of seeking justice by law does not pay the debt, it is often the case that a person will rob the working man by throwing the responsibility on to a worthless man, and thus evade the law; but the law of justice does not excuse such a man, but shall surely deal with him as the thief and robber is dealt with. Time and chance shall not disannul the working man's claim but he shall pay two-fold and cost.

It is often the case that the rich landlord will sell licenses to a man who will oppress the poor to save himself with his

master. But it may be that this rich man will come with his gift to God (spiritually) and claim the offering that God made for him which is through Christ. This shall be his condemnation. Let him first go and restore that which he violently took away, and give to the poor even to the half of his possessions, then let him come with his gift, so shall he be justified. It may be that the poor man may become rich by violence, and he also come with his gift and claim the offering that God made for him. Thus shall he be condemned. Let him first go and restore that which he violently took away, and give to the poor, and then let him come with his gift. It may be that a man may become rich by usury, and he also come with his gift—but let him go and make his former life good first, and divide his possessions with the poor, and then let him come with his gift. It may be that a man may become rich by his father, and he also come with his gift to God and claim the offering that Christ made for him—but let him make some atonement for his father, and divide with the poor, and then let him come with his gift. Here you will build a purgatory, as the Roman Catholics did, but there is no such place. He only restores his corrupt inheritance to whence it was taken directly or indirectly.

It may be that a man will come with his gift to God, and claim the offering that Christ made for him, by giving largely to the church. Thus shall he be condemned. Let him first go and make his former life good, and give to the poor, and then let him come and claim the offering that Christ made for him—for according to one's work so shall he be justified. It may be that the thief and the robber will come with their gift, but let them make their former life good first, and give to the poor, then let them come—for one kind of thief and robber is not worse than another. It may be that the poor man will come with his gift, but let him make his former life good, first, as far as it is in his power, then let him come with his gift. It also may be that the righteous man will come with his gift—so let him come—for according to one's righteousness, so shall he be

justified; but the thief and the robber love darkness, so do those who oppress and rob the poor.

What did Christ say to the rich nobleman that came unto him and said, "good master what shall I do to be saved?" "Go and sell that which thou hast and give to the poor." That which a rich man has is not his own, but at God's disposal—so shall he die and leave all to the wind. The rich man cannot produce more wealth by the labor of his own hands than the poor man—although he may do less and get more, and the poor man do more, and get less—the root of the parasite, sapping the poor man's hand. The working class are the producers of wealth, but the rich are the consumers—the parasites. If one own land, it is not his beyond a lease; for God will pluck it out of his hand—or say, this water which I drink is my own, that one should not dig a well—or the cup wherewithal one should drink.

If the rich own land, shall it lay waste to please a selfish disposition, or shall it produce those hidden riches which God designed for all? If one should write a book, should it be an evil one, as seed sown to the harvest of damnation, or should it be a good one, as seed sown to everlasting life, as the good tree that bears good fruit? There is but one good tree, which is Christ—if peradventure you are a graft of that tree, One Lord, one Faith, and one baptism. That is to say, one Lord (Father,) one Faith (Son,) one baptism, (baptism of the Holy Ghost,) and as the church cannot be baptised as the bride of the state, and baptised as the bride of Christ, (two baptisms) at the same time, it is not supposed that one is deprived of his suffrage, any more than the privilege of converting the wicked—but rather it is to be used as a right discreetly—not for church purposes, but for the extermination of corruption and wickedness—even as the law shall be made to stand against evil.

If one casts his suffrage in favor of a corrupt person, he equalizes himself with such corruption the same as the church would equalize and corrupt herself by being the bride of the state. He would not be fit for a church-member any more than

the church would be fit for the bride of Christ. A person who seeks a post of trust, he being an intemperate man, is a profane person, untruthful, and is guilty of corruption. You may not equalize yourself with any such corruption by any suffrage—but you shall use your influence to reclaim the wicked by a suffrage of good men. If a person is appointed to a post of trust, whether church-member or not; if he is temperate, and is not a profane person; believes God, does not take bribes, does not oppress the poor, but is diligent to do them justice, and is clear from all corruption, he is worthy of your suffrage—but you may not be sectarian in state matters, as sectarianism is blind, whether in church or state. Let the church be, as it were, a great light unto the world, so that evil doers shall feel its heavenly power—not civil power—as that is a state matter in which the church may not interfere—shall not bare the civil sword, nor use the state or national ensign for any church purpose. The church may not be an abettor of war, but of peace; but if a nation goes to war with a nation, the civil power is not to be resisted in a matter of defense. War is a terrible thing, and a disgrace to any people that begins it—and therefore shall not be considered even civilized. “Whosoever kills with the sword shall be killed with the sword.” Whosoever sheds another's blood, he also shall be put to death, unless it be unwittingly, or to save his own life. Insanity shall not clear any man; neither by any deformity of the soul shall a man save his own life—wickedness shall not be justified, but condemned.

It is strictly binding on every church-member, to keep themselves without spot or blemish before a gainsaying world; and also to be always usefully employed, and not rebel against God. You shall care for the poor, lest this thing appear against you in the judgment, For one to pray thus with himself, and say Lord visit the sick and the afflicted, the widow and the poor, and supply their wants both temporal and spiritual, would be to mock God, to say and do not, as the hypocrite, selfish, without soul; a bubble from the working of an empty mind; a phial of bitter water poured out into the air. In like manner, as it

were for a man who is both poor and slothful to pray for the ravens to feed him, when he will neither sow nor reap.

For one to deform his soul with lies, would be like a swarm of lice upon a fruitful land. In like manner, for the person who is profane, a fit companion for owls..

For one to form the habit for strong drink, is to burn his filthy carcass in the midst of a devouring fire. In like manner, for one whose soul is deformed by gluttony.

For one to form the habit of loose conversation, is to sell himself to a filthy woman whose seal is the bottomless pit. In like manner, for one to graduate from the college of a street-school, is to say that he is without father, mother, principle, sense—an aspirant of all wickedness, whose teacher is the devil.

For one that will defraud and rob the poor, the widow and the orphan—shall be likened unto an angel from the bottomless pit—without soul, doomed to perish like a beast, having the deformity, image and seal of satan. In like manner, for one to rob his own soul, and say there is no God—but chance for a creation—will do well to consider whether there might not also be a hell by chance, and so fall into it by the open door of death, and be damned to all eternity.

Honest working men are the salt of the nation; but the slothful, rich or poor, are vile parasites, and will be so reckoned in the day of judgement. When the working class are oppressed by the rich; then the prospects of the nation is blasted, and her laws become a curse—even as the revenue of the working class is both honor and glory, and the strength of the nation.

CHURCH MILITANT.

In early times, before the Christian Era in the Jewish church, there was not a great variety of Priests, notwithstanding the great burden of that which they had to perform and teach in that which was foreshown, even the coming of Christ. Since **this thing is done away, therefore, and there is not any thing to**

foreshow, neither Priesthood, other than Christ, what need is there of a great variety of ministrations?

The main thing had in view in the early Christian church, was simplicity and strength. The first, to guard against pride and wickedness—the second, to limit and bind. Without a strict adherence to those two principles, it is impossible for any church to stand against corruption. In very early times, in the Christian church, it was almost impossible to restrain a transgression both of the faith and church: and in times later, not content to fast and pray seven days, but they must overdo the thing, and fast forty days on almost nothing—while others would fast a lifetime, in some cave, for a Patmos—while others would become priest and prophet to a whole fraternity of extremists.

And now, that Christ has become Priest for us, after the type of the Jewish Priesthood, to make an atonement for us, what need is there of going beyond the commandments to attain perfection? For indeed the former Priesthood is made void, that the Priesthood of Christ Jesus might be made perfect unto all those that believe, Not that there should be a Priest unto us in Christ's stead, as the example of Popery or patron of the Jews—for then, indeed, the Priesthood of Christ unto us would be of no effect, and the atonement void. If there is no limit to the city, there also is no stopping place to corruption. Therefore, let the death, atonement and resurrection of Christ unto us be all things, that the ministry of the church may be perfect and orthodox in the faith—also perfect and orthodox in the church and in sacred law.

The ministry of the church, therefore, is composed of two bodies—Pastors, and Bishops, who are the husbandmen, and the Evangelists, who are the planters. A Pastor is the shepherd of one church, and his office was the ministry of the Word, Baptism and Sacrament of the Lord's Supper. A Bishop is the shepherd and pastor of one hundred churches, more or less, and his office was to preach the faith, and sit in the council of the pastors assembled, to administer judgement and justice

and a proper division of the ministry, and assign them their places.

The evangelist shall compose the great army church militant, and their office was to fight the militant battle among all nations, kindred and tongues; to found churches and ordain Pastors, Deacons, and Elders for the same. Also to ordain Bishops, when their work ceases, for a new field of warfare.

A church, when properly organized, contains from five to twenty-five Elders, and as many Stewards, and one Deacon; and from one hundred to one thousand members. The office of the Deacon is to superintend church affairs. The office of the Elders is to feed the flock with the good word of life, to admonish the faithful, to prevent spiritual death, and lead in confession. The office of the Stewards, for they are chosen by the people, the membership, both to act as Stewards and Trustees—and as Trustees, they hold all the effects of the church, and the disposal of the same. Any appropriation, however, must be duly signed by the Deacon. The Elders are appointed by the ministry, and may be ordained for exhortation and the expounding of the Word when they possess the gift. They shall also assist the Pastor in the ministration of the Lord's Supper, if they are ordained, but not otherwise, least it be a transgression. The Stewards not only hold all the effects of the church, but the poor fund, or anything given to the poor for their temporal need. The Stewards must be faithful in all matters of trust, and in time of need.

BAPTISM.

There are two baptisms—one was before the resurrection of Christ, that is to say, the baptism of John the Baptist, which was done away in Christ, and therefore became a spiritual baptism after the resurrection. The other baptism was instituted by the commandment of Christ after the resurrection, and therefore is different from the first baptism in this manner: Christ was a legal descendant of David, with Mary, his mother, after the flesh, but after the Spirit, the Son of God, being without sin, and as it was impossible for Christ to die, God offered his Son

for a ransom, being baptised with the Baptism of John the Baptist, which is a baptism of death, that Christ should be all things to those that believe. Not that men do not die, but that they may live again, being baptised in the name of Christ, according to commandment, which is the baptism of the resurrection. Are you not all baptised with the baptism of Adam, of which the baptism of John is the type, that you should believe in Christ, and be baptised with the baptism of the resurrection—not that you should be buried with Adam in baptism, but buried with Christ, being baptised with the baptism of the resurrection. The baptism of John, was, in effect, death, that all should believe in Christ, and to believe is spiritual—that is to say, a spiritual baptism—not the letter but the Word. The baptism of John was wholly of Christ, and was performed by one effusion. The baptism of the resurrection is of the trinity, and is performed by three effusions.

The rite of baptism, therefore is enjoined unto all the faithful. Allowing it to be a rare case, except for the present generation, if the penitent is illegitimately born, then there shall be one chosen to speak for them in Christ's name, but if lawfully born they shall speak for themselves. Parents may answer for their children. For children that are not lawfully born, neither father nor mother may answer for them at the altar of baptism, but one of the faithful shall answer in Christ's name. If the unfaithful bring their children to the altar for baptism, they may not answer for them in Christ's name, but one of the faithful shall answer. Then shall the Pastor and all the faithful pray for their parents.

When the Pastor shall take a little child for baptism, he shall say to the sponsor, (a man chosen to speak for it in Christ's name,) "believest thou in the name of the Lord Jesus?" and receiving the affirmative, the Pastor shall again say, "Speakest thou for this child? The sponsor shall then say, "in the name of the Lord Jesus." Then blessing the child or children, in the name of the Lord, they may be baptised.

When one repents, what need was there of John's baptism, since Christ fulfilled that baptism to all true believers as well as unbelievers—for it is a baptism of life to one, and a baptism of damnation to the other. All the world is baptised with the baptism of Adam—even as death came by one man, even so in Christ, shall all be made alive—not that death had any power over the Son of God, but by the baptism of John, Christ became death, that all might live, being baptised with the baptism of the resurrection. Any vile wretch might believe even as the devils believe, and might be baptised; but Christ did not baptise such unto life as those who choose the form only—and as Christ died for all, it must be either a baptism of life or a baptism of damnation, What man is there that is a wilful reprobate, that has not resisted the spiritual baptism of Christ? for, indeed, all are baptised spiritually, but not of the Holy Ghost—even as the baptism of John was a type of the spiritual, that all should believe and not resist Christ and His baptism. Why, then, is John the spiritual mediator? Nay, verily, but the type, which is Christ. Christ is all things, and his commandment. Spiritual baptism is the Word—saying, “Repent and be baptised, (according to commandment, with water,) in the name of the Father, and of the Son, and of the Holy Ghost.” John's baptism was the letter, but the Word was Christ.

Concerning the mystery of baptism, these are the words of Paul when he had found certain Disciples: “Unto what, then, were ye baptised?” And they said, “Unto John's baptism.” “Then,” said Paul, “John verily baptised with the baptism of repentance, saying unto the people that they should believe in Him (Christ) which should come after him.” Now, every one ought to know that John's baptism was immersion, and that Christ was baptised by that baptism. What say you! did Christ need to repent? No, verily, but it was a type of Christ's death and resurrection that Christ should be all, and in all, as his commandment will show. “All power is given me in Heaven - and on earth, go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the

Holy Ghost." And to make the mystery plain concerning the Disciples, which Paul found, he commanded them to be re-baptised in the name of the Lord Jesus, thereby making the former baptism by immersion void; sanctioned also, at the same time by the baptism of the Holy Ghost. But you would say that I have made three baptisms—that is to say, the baptism of the Word unto repentance, baptism according to commandment, and the baptism of the Holy Ghost. The two latter, you who are wilful reprobates, may resist; but the first you cannot resist, as it will stand against you in the judgment. Otherwise, there are but two baptisms, and these two are one in Christ, even as the baptism, according to commandment, is God's covenant, and the baptism of the Holy Ghost is the seal of that covenant—one Lord, one Faith, and one Baptism for the faithful.

SACRAMENT OF THE LORD'S SUPPER.

When had, in due reverence is one of the greatest of means of grace spiritually, and should be so impressed upon the faithful for their good. It is a very solemn occasion, and therefore shall be no sound of the organ, but mourning for your sins. The Bread represents Christ, even as the church should be one Bread; and the Wine, Christ crucified, even as the church should be arrayed in fine linen, spiritually white and clean, that ye may be the bride of Christ—for by the blood of Christ ye are washed from your sins. Therefore, the cup shall not be withheld from the communion of the faithful, lest you sin against the Holy Ghost, neither shall the faithful commune unworthily lest they sin.

Christ said, "my flesh is meat indeed," not as the Jews did eat manna, and are dead—it is the element of a new life that never dies. "And my blood is drink indeed," even as the baptism of the Holy Ghost is drink to the soul. The bread and wine are nothing, but the consecration. Let no man, therefore, step in between God and man, and say, by his acts, that he is Christ to forgive sin. Christ alone is the great High Priest and Shepherd of your soul.

CONFESSION.

Confession is a means of grace and spiritual growth, as one that would confess Christ. Confession is good for the soul—and indispensable requisite of every Christian. Confession is an assembly of the faithful to hear and be heard openly one to another. When the faithful assemble for confession, let one of the Elders lead and admonish in the audience of all, that all may learn in the way of the Lord, by the experience of others. The faithful shall be of one mind in Christ, so that the power of God may exalt—singing psalms, praising God, confessing your sins as a defense against sin.

PRAYER.

Prayer is as one who would speak to a friend, even God. Prayer is a means of spiritual grace, and great power. Secret prayer is to renew one's covenant with God and to ask special blessings. Prayer meeting is a means of spiritual growth, and for the conversion of the wicked everywhere. In prayer meeting, let the Pastor, the Deacon, or one of the Elders lead—singing psalms, praising God, exhortation and prayer for all men.

SINGING.

Singing is a spiritual devotion for all the faithful that have the heavenly gift. It is not a private matter for a choir—such a thing is an abomination—as much so as it would be to have a choir do all the praying. It shall be the duty of the Stewards to notify those who shall lead in this devotion. Those who do not receive such notice will also sing, but in an under tone.

CHURCH.

Ordinary church services, on the Sabbath days, may be varied as occasion requires. Let the church be free to all that wish to hear God's Word—prayer, singing, the power of the true faith, exhortation, praising God in psalms, prayer for all men, in every state and occupation, both church and state, and for those in authority.

The Pastor shall not speak to the people in a strange tongue, but plainly, in the common tongue to edification. Pride will introduce the organ into the church service on very unsuitable

occasions, aside from the morning services on the Sabbath days, but it shall not be so with you. Occasionally let all the people praise God in song to the most High.

FASTING.

All the faithful shall fast seven days, monthly, and after the days of fasting and prayer, on the Sabbath day following, the faithful may approach the Lord's Table, even the Sacrament of the Lord's supper, kneeling upon their knees, and confessing their sins. But you shall not do as the Jews did, to think that abstaining from meats and drink constitute your chief righteousness. The wicked can even fast, as that which proceedeth out of the mouth, defileth the man, and that which goeth in killeth the man—even as the glutton and the drunkard shall not inherit the Kingdom of Heaven.

MARRIAGES.

To marry, and be given in marriage as man and wife, is a sacred matter, and should be performed in a sacred and godly manner by a Pastor. The Pastor making the bride and bridegroom one flesh, with all solemnity of a sacred occasion—shall pray for and bless them in the name of the Lord. Marriage with a strange blood is an abomination, as the white race with the Ethiopian. Let every different race, therefore, preserve the purity of their blood—pure blood with pure blood, base blood with base blood, as the mixed race, that there be no abomination in the flesh; but spiritually you are all of one blood, but the amalgamationist shall be stoned in the valley of Achor.

ALTAR.

The Altar is a consecration, even as ye are the consecrated Temple of God through Christ. Every person, therefore, of the household of the faith, shall keep a consecration with God, that the altar of prayer may be an example to the world, and to your children—praising God in psalms and prayer for all men, that the whole world may be regenerated from sin, violence and the sword. As the church is so is the household.

ASYLUM.

In every suitable place there should be an asylum for the widows and orphan children, that they may have a home—the older women being as teachers and mothers for the children. The younger widows may not be received into the number, but if they are poor they should be cared for of the church and protected.

SLAVERY.

There was not any article in the primitive church that made slavery binding, but on the contrary, it made them free and equal in the faith, and also as brothers and sisters in the church, If, therefore, they are brothers and sisters, even as the faith has made all nations of one blood in Christ, they are not your slaves, otherwise the law of the faith is a lie. "Thou shalt love thy neighbor as thyself." Again, "Thou shalt do unto others as you would that they should do unto you," will abolish slavery. As for the law of the land, it was not for the early church to interfere as at this day. As for the slaveholders, they have no part in the city; but according to the law of the faith, are the companions of men-stealers, thieves and robbers. In early times, the hired servants were not treated any better than the bond servant, by their masters. Even free men were sold into bondage, for a time, for debt—but it shall not be so among the faithful; and as for the bond-men, and bond-maids, who are of the number of the faithful, you shall not interfere with their ungodly masters, but the sweat of another man's brow shall be their damnation—that their day shall cease, and wickedness be destroyed in the valley of Achor with all wrong.

COURT.

Court of the city is that every one shall make their former life good by fruits, works, worthy of repentance, before they are received as one of the faithful. The law of the faith does not justify any extortioner or him that defrauds any man, either by slavery or otherwise. Repentance includes the whole life, both past, present, and that which is to come. Shall pass the court, of, and requirements of the faith honestly towards all men.

Shall not be hard on the poor debtor; but let the poor man show his honesty by saying that he is poor in all his dealings, and those that are rich shall make some atonement for their past sins, by giving largely to the poor—even as Charity will cover a multitude of sins. Remember that Christ made great sacrifices for you—how much more, then, shall you make a sacrifice for your soul and a good stewardship before God. And as for tyranny, slavery, and religious corruption, they are reserved for the contagious plague, seventh voice, as the day of its destruction, a day of many years. Thus shall there be a wall around about the city, and sure watchmen; you shall not amalgamate the faith with any devilry or wickedness.

TEST.

After a person has been admitted into the church, they shall prove themselves, one year, by a good test—and then they shall be admitted into the union and fellowship of the faithful. Thus shall there be a second wall and sure watchmen. The third wall is the wall of the faith of the city, and redeemed of God. This is invisible, the glory of which is to be revealed in another state.

CITY.

The Jews, as a nation, were a type of the sinner and transgressor. Their exodus from the Egyptian bondage as the sinner penitent, (This will destroy slavery through the law of the faith by the wholesale, as the so-called rights of the Egyptians were not respected.) The passage of the red sea their baptism and deliverance from bondage. Their wanderings in the desert, an example of the transgressor or back-sliding; The promised land, their rest. The temple, a type of the purity of the true faith. The city a type foreshadowing that which was to be, even the city of the true faith, the bride of Christ. Christ, therefore, is not the bridegroom of many cities or churches, but of one church only, to be conducted in a decent manner. "For God is not the author of confusion, but of peace, as in all churches of the saints—and that all should know the scriptures, which are able to make one wise unto salvation through faith,

which is in Christ Jesus. That the man of God may be perfect, thoroughly furnished unto all good works, apt to teach, given to hospitality, and as one that bridleth his tongue.

Altogether, the church must be the embodiment of good works, both to young and old, and to all the world. The faithful shall not visit any den of corruption, otherwise than to reclaim. Neither shall they visit any ball or dance or foolish seducing play. The faithful shall not visit any theatre or show, other than a scenery or museum of the arts and sciences—birds, beasts, and the vegetable kingdom, or of such things as would enlighten and improve the mind.

If any sin willfully, or depart from the faith, it shall be the duty of the Elders to admonish them; and if they will not hear the Elder, they shall hear the Pastor, otherwise it shall be the duty of the Pastor to read their names from the church register, and from the list and fellowship of the faithful publicly.

The Stewards shall be faithful in all matters of trust, as those that shall give an account, apt to teach, and given to hospitality. The Elders shall be in duty bound to look after the welfare of the faithful, both spiritual and temporal. If it is a spiritual need, break to them the bread of life; if it is a temporal need, it is the duty of a Steward. The Elders, the Deacons and the Stewards being local, do not receive any pay, but give in common with the faithful. The Evangelists may not be forgotten, for their's is a great work, and they are therefore, worthy of special consideration in the good work.

The faithful shall not approach the Lord's table with their ornaments upon them, but they shall sell and give the price of them to the poor, or they shall redeem them for the full price—otherwise it shall be a transgression. The faithful shall not always be children, but they shall grow in the faith as the strong man; neither shall they always wait for the moving of the spirit, lest they become dead. A single witness of the spirit, in any good act, is sufficient, but you shall not be superstitious. As for dreamers, wizards, witch-stories and fortune-tellers, you shall not regard them worthy of the least notice. You shall

not regard a liar, a proud person, nor regard fashion—but let everything be plain, clean and substantial as an evidence of your wisdom.

When there is a revival, the penitent may approach the altar, and the faithful shall pray for and instruct them in the faith; or otherwise, let them request the prayers of the faithful. When any one is admitted into the church, at any time after he has conformed to the requirements of the faith, he shall approach the altar by request of the Pastor, and the Elders shall join hands, with the Pastor from the altar round about as a token of the pledge of the faithful.

After a person or persons have proved themselves worthy by a good test, they shall approach the altar by request of the Elders, and the faithful shall join hands from the altar with the Pastor round about as a token of the pledge and fellowship of the faithful. All children shall be cared for, and the faithful are the vine dressers. Profanity shall not be suffered among children, neither shall they be suffered to gainsay any man or woman. All classes shall respect the aged. Parents shall rule their households well, and restrain their children from evil. Honor to whom honor, tribute to whom tribute—respecting the ministry, for they shall live, but not wantingly. It is the place of the Stewards to care for the ministry.

A Bishop shall not suffer any minister of the Word to be trifling in any respect, but shall reprove them for any sin, or suspend them from office. So shall the Bishop rule the household of his office well, within the bounds and limits of the faith, that there be no transgression. The Pastor, also shall guard the city against any wickedness or encroachment of evil. The adulterer shall be an outcast forever.

Let all the faithful be firmly united in the great work for the promised day, until the whole world is evangelized. The mystery of which is to bring the faith within the city against error, corruption, and all manner of excess—thus the victory and the time when the whole world shall enjoy the great millennium Sabbath, the light of whose excellency is the power and dominion forever.

SECOND PART.

MYSTERY OF THE CREATION OF
THE WORLD.

“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of Heaven, from God. Having the glory of God, and her light was like unto a stone most precious, even like jasper stone clear as crystal.”

According to the present order of time, we look for a city that hath foundations made without hands ; but there is an order of time ordained from the foundation of the world, of which this city forms a part. And as the present generation does not know the great and wonderful past, how much less the glory of the great future ; and if you do not know the present order of ordained time, how much less of that in which the world was made. The evening and the morning denoted the sixth day, but not the seventh, in the creation of the world,

Now, the holy city in the world to come is one, and the true church in this world is another. One is the test city of the other, which is to come of all that may be found worthy—even as the test city against the latter day mystery to be called the beloved city, if peradventure of eternal perfection

Aside from the world up to the present state, there is a great deal of descriptive evidence in the Bible of the great future as there is of man. And as man is earthly, after the manner of Adam, and yet heavenly, after the manner of Christ, they go through the dissolving process for a better or worse state, vile or glorious. First. The dissolving of the world in its present form, for the earth is earthly and yet heavenly. Second. The resurrection of the dead. Third. The judgment. Fourth. The resurrection of the world in the heavenly state, all of which is through Christ. It is reasonable that men are not judged in

death, not that men do not reap the reward of their deeds, but because of all the influences that men leave behind them in the world, for good or evil, are they judged in the resurrection.

There is a great deal in the Bible about the earth and the starry heavens, showing different orders of worlds as the celestial and terrestrial, the visible and the invisible, and the glory of the different stars. And as to the glory of all these things, the earth forms part of that glory; and as it has been through the great past, it is destined for the great future of eternal perfection, to that order of time ordained eternal.

The holy city that Saint John saw descending out of heaven, is the glory of saints revealed. The city of the true faith, in this world is one, and the heavenly city in the world to come, is another. It is the people that make the church, and the heavenly city is peopled from the true church in this world; but the glory of the city of the true faith, in this world, is not revealed, but will be in the world to come, that shall be revealed. So is the glory of the new earth in the world to come. But the glory of the new earth, is one glory, and the glory of the heavenly city is another glory—and the glory of the saints, that shall be revealed, how much more glorious. These are deep mysteries, eternally vast and grand. From God's written Word originates all perfection, the beauty of whose order is the wonder of the wise. Every thing shows the coming of another and fixed state, the moral obligation of all whose duty it is to set apart a strict order of time ordained as a preparation of a better state.

If the glory of the heavenly city is to be obtained, how careful should the faithful be not to cause any blemish in their stewardship in this world, but shall keep the charge of the Lord as a well ordered household. Young converts, in the church, at any age, are like little children, and the church shall be a father to them. If they hunger give them of the bread of life. If they thirst, bring them to the fountain of Christ. If they are naked, clothe them in the garment of righteousness. If they go astray, among deadly enemies, you shall keep the watch of the

Lord, and fight their battles and bring them into the fold again, lest it be said of you on the day of judgment, "unfaithful servant, depart, ye cursed, for I know ye not," although ye have done many wonderful works. Ye Pastors and Elders of the church, ye Stewards and household of the faith, God has given you children (converts) by the score, and you have suffered them to go astray in paths of wickedness, to your shame. You did not watch over them, you did not greet them in the Lord's name in their danger, in their trials—neither in their besetment. You did not mourn with them, neither did you care when they wept—so shall they appear against you in judgment. If parents have little children go astray, and are lost, will they rest for the gift the Lord has given them until they are found? Will they sleep? So should it be of the church. The Elders, being diligent, are strictly bound to take charge of all the young converts until their old and wicked associates are scattered to the wind; and in their stead, they shall form the association and fellowship of the faithful, until they are grown strong in the faith. So shall the Elders deliver up their charge in full fellowship, without the loss of one. Moreover, all the faithful shall be a wall of fire around about the converts, until they are grown to men and women in the faith, and warriors in the great battle of the Lord. Let the Elders be selected from those that are strong in the faith and spirit of Christ—so shall they watch over all the household of the faithful, and lead in confession.

As the Pastor has nothing to do with confession, except public confession, it is the duty of the faithful to confess Christ before all the world, and say what the reality of the divine power was. In time of revival, or otherwise, the Pastor shall cause all the faithful assembled, to kneel upon their knees and pray for a fresh baptism of the Holy Ghost, as oft as they will.

The Pastor, also, in time of revival, shall give the faithful leave to rise up, in a body, before the wicked, as a testimony to the reality and blessing and atonement of Christ. As many as have received the blessing of the atonement at the altar, rise

up; as many as have received the blessing of the atonement, otherwise not at the altar, rise up; as many as have received the blessing in a gradual form, by being faithful, rise up as a testimony against the wicked. All men are not alike, but have different gifts. The altar is the place for some to obtain the blessing, and for others it is not. Let those who choose go to the altar, and the faithful shall instruct them and pray for them. Let those who choose rise up in the congregation and request the prayers of the church, and the faithful shall pray for them. Let those who cannot feel a conviction of sin, but are desirous to become religious, rise up in the congregation and request the prayers of the church, and the faithful shall pray for them, that the Lord will surely hear their prayer. So shall the Pastor cause all the faithful to be interested and on fire for the conversion of the whole world, and the Lord will bless you and baptise you with the Holy Ghost and with fire.

Let the church be conducted in good order—but it shall not be deemed out of order when the faithful shout aloud for joy. When the Lord baptises them with the spirit of the Holy Ghost, then let them praise God for His mercy, because his mercy endureth forever. The Elders, those that have been ordained, shall assist the Pastor in exhortation and care of the whole church. If any go astray of those that are in full fellowship, it shall be the duty of the Elders to look after them. So shall they keep the charge of the whole flock, and care for the church. Faith without works is void. Faith without a church is dead. The church is the embodiment of works—not as all faith and half works or half a church—a church without a city wall or guardians. A church among wolves without watchmen. A city wherein the young of the church are not cared for. A sheep fold without a shepherd or Elder, and no one to break to them the bread of life; young converts without a guardian angel; young converts, and no one to give them the milk of the Word; young converts, and no strong warrior to fight their battles—such a church is a disgrace to the faith. What, let Satan rob the church? That no one should give

him battle! What think you of such a church? The faith is Christ Himself, and the church is for the faith, the bride of Christ. Therefore, an Elder shall have the charge of several young converts, more or less—he, being strictly bound, shall be a father to them. Shall never fail to give them religious advice, or break to them the bread of life; when they thirst he shall bring them to Christ, the fountain of living water. Shall cause them to assemble together for religious advice, punctually at confession, shall meet with them and pray with them as their guardian angel; and if one go estray wilfully, the Elder shall mourn over him as he would over the loss of a son. And as the grace of God may abound, the Elders may be multiplied, for the Lord will give you children begotten of the faith. And as every church, proper, has its Pastor and Elders and Stewards in the faith, there are teachers given also, so that all may work and fight the good fight. All have not the same gift, as God has designed a different work for every person. The office of the teachers is to instruct the young in the faith. Children that have been brought to Christ, and have been baptised, are of the household of the faith, not in full membership, but as minors for instruction. In country places where the population is scarce, there shall be a confession, an Elder, a Steward, and teachers; but their membership is at a church of a greater or less distance—so shall you dispense with small churches.

The confession is not an assembly of reprobates—if any commit willful sin he shall appear before the church as a criminal to the faith, and as a transgressor to the church. The confession is no place for them, but it is for the growth of the faithful in the strength of the Lord. It is to perfect that which is not perfect; to strengthen the weak; to confess your faults in that you have not been faithful, as a fault is a sin not willful—as the weakness of the flesh. To serve the devil six days, and then go to the confession, would be to disgrace the faith and the church. The confession is the nurse-tree to the faithful, that they should confess Christ in the new birth, regeneration—evi-

dence of the atonement and future reward—otherwise a church would be an impostor and their faith a lie.

There are signs of a union among certain churches, but there are churches of different orders—so called churches—the faith of which would not be a sufficient pretext even for the beginning of good works, much less for a union. Again, is it easier for the world to support six hundred three score and six churches, than to support one? That is to say, every so-called church on the face of the globe, including religious orders of all kinds. Altogether, a big thing like Popery—a crying desolation. Again, is Christ the bridegroom of six hundred three score and six churches, or the bridegroom of one church? Such is the doctrine of Christ and the Apostles, that there is but one church and one faith or one bridegroom. If one wants a church discipline, what better could they find than the letters of the Apostles, and for a church constitution, what better could be found than one that would fill the requirements of the faith to the latter? One that is simple in its laws, yet strong—comprehending all things. Such was the primitive code that was corrupted and lost, as foreshown by Paul to the Thessalonians.

“Let no man deceive you, by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition. Who opposeth himself, and exalteth himself above all that is called God, or that is worshiped: so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was with you I told you those things. And now ye know what withholdeth that he might be revealed in his time, for the mystery of iniquity doth already begin to work.”

That the Apostles had a great deal of trouble in early times with apostates, is very plain to be seen by their letters, not only in the church, but the faith also. And that the Christian deformity of later times not only tried to swallow the whole world, but that, also, which was primitive. The Christian deformity tried, also, to swallow the Greek church of early times, under Constantine; and as Constantine ruled all the world, and

the Greek church was the oldest church, the pretensions of the later times of Popery; notwithstanding the Greek church had the best claim to Saint Peter, if peradventure Saint Peter had been an Apostle to the Gentiles.

Popery is very old, but the immaculate conception of that church did not happen until recently. Again. "This know also, that in the last days perilous times shall come (present time.) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heretics, highminded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof—from such turn away. Ever learning, and never able to come to the knowledge of the truth—reprobate concerning the faith."

This needs no argument; both in and out of the Romish church over all the world, among all classes and conditions of men, the evil must be acknowledged. In state and out of state, one party against another party—a perfect babel. Yet, for all this the kingdom of Christ has existed ever since the days of the Apostles, and in spite of Christian deformities. In the Romish church, before Luther, there were thousands who found Christ, but none in that church since that time; but among Protestants there are, notwithstanding the evil of Sectarianism; wilfully blind, as Sectarianism always is, whether church or state; the blind leading the blind in doctrine and not in the law of Christ, which is union itself. Always studying the letter of the word, for argument sake, without knowing the power of the word or searching for the same. This know, that the letter of the word killeth, but in the word there is life, as it is in baptism.

That the letter of baptism is death, as immersion is the type; but the word of that baptism is life; if you believe in Christ and do not resist the commandment. But it seems that some were baptised on purpose, according to the letter, only that they may be damned for the evil they do among Christain people. What

shall be said to the fools who strain at a letter, swallow a library, and pour out their eloquence into the air, and graduate a saint in the eyes of the world? but at the same time a murderer of the word and a destroyer of souls.

Did not John baptise indiscriminately all that came unto him with the injunction only, that they should repent and believe in Christ and his baptism—not that you should be buried with Adam, by John's baptism; for Saint Paul abolished that baptism for the intent that you should be buried with Christ and his baptism, which is the baptism of the Holy Ghost, being baptised with the baptism of the resurrection, according to commandment.

But setting aside the letter at which all the world has stumbled, is it not better to obey the Word, which is in Christ Jesus, and do the commandment, and that the ministry teach the same in love, and not as lords over God's heritage, as shown by Peter's first epistle. The Elders which are among you I exhort, who, also, am an Elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. (Elders,) "feed the flock of God which is among you taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, (money or goods) but of a ready mind, neither as being lords over God's heritage, but being an example to the flock or church."

This applies to the Pastor, the Deacon, the Elders and Stewards, but more in particular to the Elders. Saint Peter allowed this to apply to himself, as an Elder, although an Apostle. The confession it is the place to bring out the talent of the faithful, therefore it is the best place to find a minister of the Word—otherwise, a church is no church at all that will not cultivate every Christian principle unto knowledge.

The Stewards shall keep order in the church, but there are some hypocrites who, when in the church, are forward, but when among the world, are full of folly—being vulgar. Such, the Elders shall reprove sharply; and if they will not have any respect for the faith, they shall be cast out, as one would cast

out dung, or as a corrupt seed, from the church, and from the fellowship of the faithful. If an Elder transgresses the faith, or any of the official brethren, he or they shall be reproved by an Elder, and if they will not hear the Elder, neither hear the Pastor, then they shall be cut off from the church and from the fellowship of the faithful. If the Pastor transgresses the faith, or commits wickedness or abomination willfully, then his Pastoral office shall cease, and another shall fill the place. So shall wickedness be put away from the city, and from the fellowship of the faithful.

Many will find fault at the number of official brethren and strength of the church. Whether the church should be strong or weak, judge ye. To increase the responsibility of a church member, is to do them good, by giving them a fresh impulse for the good work. The safety of the faith, from corruption, lies in the strength of the church, and not in endless form—even as the strength of a nation lies in the people and their love of country. Every church should be like a little republic, full of faith and good works for the common good, which is the whole world. This know, that outside of the mystery of the true faith there is all manner of excess, as at this day.

They that dream dreams and see visions shall have no part in the city; neither the wizard, the sorcerer nor deceiver shall have any part with the faithful, but they shall be the companions of hypocrites, of darkness and of owls.

Let the church keep herself without spot, as the bride of Christ, being strong in the faith, and fighting the Lord's battles. Let them preach the faith with all the solemnity that the sacred occasion requires. When the Sacrament of the Lord's Supper is celebrated, let it be done by prayer, by supplication, by thanksgiving and blessing, and with all the solemnity that the sacred occasion requires. In the sacrament of the Lord's baptism there shall be prayer for the penitent, and it shall be performed with all the solemnity that the sacred occasion requires. When there is a consecration of a church, it shall be by prayer and by the word of the faith, and with all the solemnity of a

church as the bride of Christ. When there is a Bishop ordained, a Pastor, a Deacon, an Elder, it shall be done by prayer, by the Word of the faith, by the laying on of hands, according to their office, and with all the solemnity that the sacred occasion requires. When the Evangelists are ordained, it shall be done by prayer and by the Word of the faith, and by the laying on of hands, according to their office, as one that is to be a warrior in the great battle, it being performed with all the solemnity of a sacred occasion.

The office of the ministry is binding, together with the whole household of the faith. No one lighteth a candle and hideth the same in a cave, or cloister by retirement, but every one's work is in the world for good. No one can be selfish with their religion or with the faith. No one shall put on a hypocritical, and mournful face, as though they had committed some great sin, as this is the office of the unregenerated. Let every man bear rule in his own house, providing all things well, and serving God at his own altar. Without being exclusive unless it leads to wickedness, thou shalt be temperate in speaking, being merry, temperate in laughter, not exclusive, being temperate in all things. Let every one take heed, lest their heart be deformed with evil, as pride, envy, malice, hatred, and oppressing the poor; but if your faith be of the Lord, it is love, joy, gladness, a desire of good for all the world, so shall the Lord give you your desire, children begotten of the faith among all nations, kindreds and tongues.

Do not the righteous die? Do not the wicked die? Even as the death of one is a deformity, and the other is not; and in the resurrection, do not the wicked rise for judgement and the damnation of the second death? But for the righteous, and for those that are buried with Christ in baptism, the second death hath no power. There is an end to hell, but death and hell (second body) is cast into the lake of fire, without any end, which is the second death or deformity of both soul and body. Now, it is enough if a man escape such a state as this, and that one should fear God and repent, lest such a state as this should

be his choice. Let the wicked be imprsssed of their danger in a reasonable manner, as a thing too bad to be preached, that a man or woman should make such a choice, but rather that they repent, for the baptism and atonement of Christ, that they may be partakers of the glory of Christ that shall be revealed. Blessed are they that have part with Christ, for on such the second death hath no power. Therefore, how careful should the faithful be concerning the faith and the church, if peradventure, the church should be able to stand the test of the latter day mystery.

TEMPERANCE.

There is no hope of the present generation, but as man is born so shall he live and die. Temperance is a deep mystery, and as this, of necessity, is not written for this generation, there is no hope even for those that would, because they have, of their own choice, predestinated their own day willfully.

For all the confusion and endless excess by which this generation is surfeited, there is not anything but darkness and an iron will of willful blindness that light itself, in many places, cannot even penetrate; not that a man will do this or that, but do everything, and to do everything is to do nothing, and destroy one's self, soul and body. To know the laws of temperance, is to know the habit of vegetable and animal life, and its proper uses. The philosophy of temperance, only is given in this work for those that may choose to see the vast field of creation and generation for it is the law of life.

If a person will eat, indiscriminately, a strong diet of meats and confectionery every day in the year, does not crippled nature call for strong drink to assist in expelling the disease that gluttony engenders to no purpose but to destroy a healthy habit, and breed endless diseases. A portion of the human family ought never to touch the flesh of the swine, not that its

proper use is unhealthy to every one, but its constant use plants the virus of a hereditary disease.

Of all clean beasts a person may eat, but not constantly, but must leave nature to free itself; for one kind of diet, slowly but surely, plants the virus of a constitutional disease. A person should not eat to many kinds of food at one table, but change from week to week, among all the abundance in his season, which is given you in the land, for every land has her proper meat. If a person craves strong drink, it is an evidence of a disease caused by gluttony, or the constant use of one kind of food. Much sweet is not healthy, but honey you may eat, and of the ripe fruits of the field, and of your flocks and threshing floors, fowls of every kind and fishes, but always temperately. As for strong drink no one will need it but the glutton.

Diet formed a part of the duty of man, under the Jewish code, and it is so under the Christian dispensation. Also, health and cleanness of person is concerned. Gluttony, intemperance, and uncleanness of person is a sin. If persons will not control themselves in what they eat, they would not be likely to control themselves in what they drink, or even in what they say or do. There is a disease and deformity of the body, and also of the soul, caused by intemperance in all things.

Seven days shall you fast for your health, in conformity with the mystery of the alphabetical letter, (plate seven,) and seven days shall you eat flesh, and when you feast you shall not eat the flesh of clean beasts with the flesh of the unclean—neither the fat or oil of the unclean with your bread. When you fast, you shall not eat the flesh of any beast or fowl, neither the fat or oil of the same with your bread. Butter and honey, with bread, you may eat. Also fish that hath fins and scales, or the eggs of fowls, and when you fast you shall pray that you may be healed from all wrong.

If persons are healthy and strong, they shall fast monthly seven days, and when they eat flesh they shall not eat of one kind longer than seven days, except monthly—flesh of beast of the strong-

er kind fourteen days, and of the flesh of fowls, with a continuation of the other seven days—then shall you fast again on the proper time. After fast day commence on a light and nourishing diet, and from that to a stronger diet to separation day. The inn keeper also shall fast, he and his guests, lest it be an abomination, and you are not healed.

If a person have diseases constitutional or hereditary, they shall fast seven days with rigor, then a light and nourishing diet, using monthly flesh sparingly, and the flesh of fowls; then shall you fast again, on the proper time.

When you eat flesh you may eat unleaven bread mixed with the fat or oil of the flesh you eat, or you may eat leaven bread. Meat strengthens the body, if used properly and at the right time. Fasting will lay the foundation for a new and healthy flesh, if you fast properly. Much flesh immediately after fast day, is not good, but hurtful, and when you eat flesh, eat it in a way prepared soft and tender, once a day.

Shall not offend one or the other with your meat, but provide that which is healthy. What would be proper for one person would be hurtful to others, in some cases. If, therefore, you do your part for your health, the Lord will do his part—otherwise you will be cursed with every plague, as at this day. When you fast, you shall wash your flesh and change your clothes, and when you feast eat flesh temperately, you and your children. Strong tea and coffee is hurtful to the renewal of your flesh on fast day, even fourteen days, as it would be to the health of your children—with a difference that it is hurtful to your children at all times. Shall not use tobacco on fast day, even fourteen days. Shall not use strong drink at any time. May not use strong drink of the milder kind on fast day, as the juice of the apple and grape. Shall not eat any thing on fast day that would soften or rot your bowels, as the potato after his kind although a healthy food with meat or flesh of any kind, with which it should be used.

What ails the human family that they are plagued with every kind of disease? That you die young, and in the prime of life

or is God unjust, that many of you drag out a miserable existence while others are healthy? Nay, verily, but know thyself and the will of God concerning that which you should eat, for God has not made you alike, either in body or mind—as the mind is a different gift, and the body a different cast. God has made you a free agent to choose between good and evil, both for that which is for the body or mind.

Every person, sick or well, needs an alterative and laxative medicine. The food, therefore, that you eat is the best medicine, but there cannot be an alterative effect had without a change. One kind of food soon becomes loathsome, and nature is your teacher to your shame; an indiscriminate diet does the same, and you only eat to feed disease. You make a great fuss because your liver is out of order, when such a thing never happened without cause. You had better say that your blood was out of order, and that your liver was choked with the impurities of the blood, by having four times as much to do as it was made to do. Thin the blood by fasting, and the liver will do its office—otherwise you will be choked with disease. The long continued use of one kind of bread is not good for health. Strong coffee and tea, when used to excess, is hurtful to a healthy flesh. Tobacco, opium, strong drink of all kinds, together with a large portion of the drugs used as medicine, is destructive to health and long life, even to the next generation. Health is the gift of God, and you are the trustee that you should not degenerate, but rather attain long life, by righteousness in all things, as the Word teaches you that might is mighty.

There are two antipodes to the alphabetical letter, (plate seven.) One is an outer circle of seven days, and the other is an inner circle of seven days. There are also seven sub-circles of seven days, and seven sub-wanes of seven days. When you fast, therefore, do so on the inner circle seven days. Rogation day on the outer circle seven days. Feast day at the time of the sub wane seven days, which is the new moon. Separation day at the time of the inner circle seven days. But you shall not eat some kinds of beasts killed at the time of the sub-circles,

but at the time of the sub-wanes is the proper time. As for the killing of fowls, or the taking of fish, it makes no difference, as it is in most cases a seven days flesh and uniform.

A TIME TO SOW—A TIME TO REAP.

Not content with destroying your own health, but must needs destroy or corrupt the seed of the field, that you might reap chess, blight, rust, mildew or smut, or perchance a sickly grain; and as you all believe in chance, without the creation or laws of nature, you are well paid. God made everything right, but you have made everything chance. Take the true cause away, and your corn would grow, but no ear; your wheat, but no grain; fruit trees, but no fruit; cattle, but no offspring. If you wish your seed to take strong root downwards, plant at the first of the inner-circle, so that it may grow up strong and healthy. The period of some of the shorter lived plants runs every seven days, and also a few of the longer lived; other plants fourteen days, but there are many that are monthly. And as there are four quarters to the alphabetical letter, (plate seven,) there is a universal change in nature every seven days, both in vegetable and animal life; but in some cases it takes two seven-day periods to make a course, and many, four periods to make a monthly course. The habit of the human family ought to correspond with the latter, otherwise there will be an unhealthy and short-lived offspring. As to the proper time to plant different kinds of seed, this thing must be determined by well informed agriculturists. If you plant some kinds of seed at the time of the outer circle, they will run to straw or vine with a sickly harvest, as the blight, mildew or rot, and the more you do this, year after year, the worse will your seed be, and the worse your harvest—fit for nothing, when you eat it, but to breed disease. Plant some kinds of seven day seed at the time of the inner circle, it will be late in growing and getting ripe. Again, plant some kinds of seed at the time of the sub-wanes, year after year, and it will corrupt your seed and destroy your harvest; but it is a good time to transplant.

PURITY.

There are diseases external, and diseases contagious, which diet and fasting will not prevent. The only safeguard is cleanliness of person. Filthy habits breed vermin, and external diseases. Deposits of filth also will sometimes breed a plague that will spread over a whole nation. It also breeds local diseases. A person, therefore, should guard against filth and filthy habits, both external and internal. A person should not eat and drink what would not be good or fit to eat at one time, if it were all mixed together into one mess. "One believeth that he may eat all things, another, who is weak, eateth herbs." That the apostles allowed the faithful to choose a diet best suited to themselves is very plain; but that fasting, temperance in all things, and purity of life was strictly imposed, is also certain, and very plain to be seen by the letters of the apostles. Also, that the faithful fasted more than one day together, is very plain to be seen through the mist that obscures this mystery. The Roman Catholics have corrupted about the same number of fast days from the true primitive record, to suit Priest-craft, that there would be in a monthly fast of seven days through the year. Moreover, that there are faint glimmerings of some of the primitive precepts to be seen through the mist of Popery, is also very plain; and that the mystery of anti-christ arose from the excess of early times, may be known from the trouble which the apostles had with its beginning.

There is no need of fasting longer than seven days, and no use in fasting a less time. There is no need of fasting longer than fourteen days for the afflicted, and no need of making a noise about it, any more than there is in blowing a trumpet for ones righteousness. Whatever a person chooses in this respect they do it for their own private good, and therefore shalt not listen to the advice of a stranger, or the advice of fools. A person that is a glutton and the drunkard shall have no part in the city. Strong drink will destroy both soul and body in hell. Gluttony is an abomination, and drugs for a medicine a necessary evil—not to be used by the temperate, only in rare cases—

even as a dose of pills will drain your blood of its finest juices without any benefit, except to the glutton. If persons have internal vermin, they shall free themselves at once with a drug, and then diet that the system may be free for a healthy flow of bile. Shall not use any thing that will cause a canker in the mouth, or swimming in the head—even as the salty and much sweet to cause an acid would breed disease. Avoid exposure to cold, damp weather, especially much cold wind. Keep yourself well clothed, avoid damp and poorly ventilated houses. Keep your ungodly passions down, avoid bad company and much hard labor—being industrious—so shall you keep clear of diseases as much as possible. Shall cultivate a contented mind, treat your neighbors well, but avoid the ungodly mischief-making reprobate.

FRUIT.

Fruit is made to eat at all proper times in its season, and therefore it is a good medicine—garden produce also; but if a person is sickly, and have diseases of a nature chronic, they shall be careful what they eat, especially at all times as well as on fast day. No person shall eat a strong acid on fast day or anything of the harder kind. Care should be taken to keep fruit trees, and a healthy kind; and that a person should treat a tree with care as they would a living thing. Not that vegetable life is like animal, or that it is so very dissimilar. The roots are the vitals, and the leaves are the lungs by which a separation is made of the juice to the air and hot sun, and the substance thus formed and reduced goes to nourish the growth of the tree—likewise of all trees and plants. A simple process, yet vast and wonderful and worthy of your study and admiration. Therefore, sow good seed in its proper season, that you may reap a healthy harvest; and when you sow spiritually, sow good seed in its proper season, that you may reap life everlasting. The seven days outer circle shall be called Rogation Day—after Rogation Feast Day—after Feast Day is the power of Intermundane. There is nothing so pliable as the human constitution, as you all know, it will adapt

itself to almost anything; and if it was treated right, there is no telling what it would be able to stand. For the few medicines that it may be lawful for one to use, the habit of the plant should be studied whether it would correct an evil or not. Shall not use any medicine only those of the milder kind, and as little as possible. As for those medicines that will kill or cure directly or indirectly, sooner or later, you shall not use only in rare cases of disease brought on by carelessness.

Doubtless, there are many who will say that diet and fasting is very complicated, but you must know this is for the whole world, both the healthy and the unhealthy; therefore you shall fast, watch and choose between good and evil. If you observe all the laws of health that God has ordained, you will be covered with health and beauty—otherwise ill-formed, ugly, swarthy, dwarfish, over grown, deformed, both soul and body, and cursed with all manner of disease.

Bread forms the body of your flesh, so shall you choose and use different kinds. Flesh is a good medicine, and is very stimulating when used properly and at the right time, as it would assist the habit of the body in time with due care, if it was the flesh of beast whose habit was monthly—even as every proper kind of food would help do the same.

Therefore a fast out of season is a positive injury and a feast hurtful, as it would cause a period in the wrong time, and therefore an unhealthy offspring. In early times, a man and wife were allowed to separate fourteen days. The sickly may do this, but an irregular twenty-one day period is more hurtful than fourteen days, which if had for a time, may be unlawful time.

Drugs, as you all know, has had a great day, and is the next thing to a failure, notwithstanding the great host of learned men. For all the good that they do let them receive due credit. Medicine, like Popery, has got to be a big thing. Custom to whom custom is due; if a person will live in violation of all the laws of nature, he must use drugs for a medicine. The human constitution possesses a great power of assimilation; and

adaptation. A person, therefore, feels well so long as this power is sufficient to equalize any disease with the system, like a piece of machinery, it is able to run the proper kind, and also a clog for a while; but when this fails, you are sick, and then a dose of medicine instead of a fast, which should have been done in time. A person will, by a certain indolent way of living, become diseased, rheumatic, lame back, hip disease, disease of the bowels. Such a person shall not use malt or spirituous liquors of any kind. Shall not use any kind of drugs for a medicine. Shall not eat the fat of flesh. Shall not use the potato after his kind. Avoid strong coffee and tobacco; wash yourself often. Choose a clean and healthy diet—eat a little flesh that is tender and well boiled, but never fried—fast properly, and due exercise. If persons are scrofulous, they shall not use drugs of any kind—the lies of doctors of patent medicine notwithstanding. Shall not eat any fat meat whether he is sick or well. May not use any kind of malt or spirituous liquors for a medicine, or otherwise, shall not use sweet stuff. May not use the potato fourteen days monthly, and in some cases shall not eat any flesh of any kind. Shall diet and fast properly with plenty of healthy exercise. Such has been the abuse of living, that there is no person clean of disease; even among the healthy there is a terrible blemish of either body or mind, like the savage in conformity with their manner of living. A diseased person, that feels well, have little ability to control their passions, for they only eat to feed wicked disease. The rum-drinker only drinks to feed wicked disease, and the more he drinks the greater the disease. The body being corrupt and the soul deformed, not that the mind has lost its gift, but lost its image, even as Satan is the image of the evil and the deformed.

What did Christ do to show the necessity of health? heal the sick and restore the image of the soul; and if you repent you must, of necessity, fast; and if you feast, you must do it to the honor of God, for health is a gift that can be cultivated as well as the gift of the mind. But you will say that your father sin-

ned. Did your father sin when he did not know any better? But you will say that Adam sinned. Is that any reason why you should make a bad matter worse? Adam lived nearly a thousand years, but this generation would not average the half of three score and ten. Bread being the principal staff of life, may be used at all times. All other kinds of food may be used as a medicine, the stronger kind not longer than fourteen days, unless sparingly.

When a person lives in conformity with the laws of nature, it is a pleasure to do so, for health's sake; but if you do not care for the health of your body and mind, the greatest of all gifts, what will you be good for, for any trust hereafter or even in this world, as the health of body and mind is your ability.

There being four quarters to the monthly circle, and seven days in each quarter, (plate seven,) it is necessary that one should understand this mystery. The first quarter is an outer circle of seven days at the time of the material junction. The second quarter is the sub-wanes of seven days, or fall. The third quarter is the inner circle of seven days, at the time of the material opposition—that is to say, it is the great equipoise. Here a change of nature is universal, but of all the other quarters it is partial. The fourth quarter is the sub-circles of seven days, or rise. The first quarter commences three and a half days before the junction, and ends in seven days. A habit at this time is hurtful. The first and second quarter you may eat flesh of the stronger kind, except when a person is sickly. A habit at this time is hurtful also. The third quarter a habit is healthy; and as for any other time, I do not know whether it can be prevented without reconstruction, and that would take a long time. At any rate, health cannot be restored until this is corrected, but all are not alike degenerated. Monthly flesh may be used; but flesh does not form the base of habit beyond a healthy action.

In high latitudes, this mystery would have the less effect, and of course less cause and use for diet and fasting, when there was no impotation; yet not altogether disregarded from the

fact that the animal life renews its flesh monthly everywhere. This renewal of flesh takes place at the same time corresponding with the sub-circles. Unclean beasts killed at this time is not healthy, because the flesh is watery, and as soon as killed will be loose or wane, become stale, a little husky, and easily tainted. Therefore, it is not proper to kill before the sub-wanes, when the flesh begins to fill out and harden, up to the inner circle.

Therefore, there is a time to feast, a time to fast, a time for all things,; not that persons should starve themselves, as that would be hurtful to the renewal of your flesh, but you must eat that which would form a clean and healthy diet, and one that is easily digested; and as soon as your flesh begins to fill out and harden, a stronger diet is necessary. Thus do, and you will renew your health and reinstate the nations; but it will take you a life-time to reconstruct, and several generations to reinstate.

God did not give the Jews an indiscriminate diet until they murmured, and then that they might inherit the gift of their fathers. Doubtless you think it easier to live as you list, even as the Jews did, that you might be cursed with every plague, or that old age should come in the prime of life, and the sun of your redemption go down without hope, or that the dark past should be an example to the righteous and those after them, for the great future and a dawning of a better day. You cannot renew a strong and healthy flesh after you have become old and spent your best days in wickedness—neither can you renew your youth, that you may prolong your days. Neither will nature resume her appointed throne, nor accomplish her rounds in harmony with the laws of nature, but it will be a continual wane, even, as it would be in middle age; when the laws of health are disregarded.

You will say that drugs, for a medicine, will perform some very remarkable cures. Calomel and quinine will do this, and as you all know is the most destructive medicine to the constitution of any kind. In like manner, for many other drugs,

are they good in proportion as they are destructive. It is a credit to be a good doctor of medicine for one that understands the law of life in all things; but you shall not run after a celebrated medicine of any kind, nor believe any lie of those doctors of patent medicine who kill one half, and claim the other half for cures. If you submit your case to chance, you will either die or get well with or without God, but you give the thief all the praise. Diet and fasting even if imperfectly done, accomplish three-fourths of the cures; consequently three-fourths of the wretched medicine may be dispensed with, and the fourth submitted to a good doctor of medicine. If, peradventure, you are, or have not been indiscriminate in your diet, as a compound would breed a hereditary plague, and in many cases beyond the ability of any cure, as it is the corrupt seed of many generations.

Diet and fasting is for the faithful and not for the abuse of the ungodly. It is a thing to be developed to its utmost capacity. A person should know what they eat, if it is flesh or vegetable, whether it is a seven, fourteen or twenty-eight day habit. And if a person wishes health, and a healthy offspring, they must make sure of a monthly habit in the right time, by using monthly food twenty-one days; otherwise, your children will be short lived, and plagued with every disease. A person shall not live on a mean and low diet, but change or introduce something new every seven days. May use any kind of green stuff, cooked with flesh that would form a clean and healthy diet, but you shall not eat it with confectioneries or sweet stuff of any kind; otherwise, you destroy its good effect, and deny the body of that laxative medicine that it needs. May use all kinds of ripe fruit, temperately, in their season, as much as thy soul likes, temperately without violating the laws of the whole universe.

Diet and fasting is intended for the benefit of generations yet to come; and as for this generation, they will not be able to develope its deep mysteries, only for a few, and that for the

benefit of their children. Degeneracy is the bane and curse of this generation; and if let alone a few hundred years, would exterminate the human race, unless it was reinstated by a more vigorous plant. Medicine only cuts off a few of the top limbs of disease in a degenerate person, but diet and fasting is the only cure, that it descend not to the next generation. Owing to the pliability and adaptation of the human constitution, it requires a great deal of discrimination to diet and fast; and as there are four quarters to the monthly circle, (plate seven,) the liability is very critical. The habit of many kinds of birds and fowls runs every seven days with the four quarters of the circle, others every fourteen days with the antipodes. A person, therefore, wishing to correct a monthly habit, shall first choose a vegetable diet that would constitute a month in the right time. First: Fast seven days with rigor, if necessary. Second: Feast on monthly flesh fourteen days, in proportion to the bodily strength shall you eat. But what can you do so long as the different products of the field are corrupted to seven days? This thing must first be reinstated to a strong and healthy habit, monthly in its effect. Fasting alone will cut off more than half the diseases that men are heir to; and in many cases it is necessary to avoid flesh altogether, for a while, to correct an irregular monthly period—but corruption breeds corruption, when all the laws of every living thing is violated and resistance shown for any intended good. In early times, in the Christian era, men were great extremists, but the present generation is full of folly, reprobate in that they have made every thing chance; a thousand against one that they might reap the wind. A portion of you do not read anything unless it is tempered largely of the lie. Never read God's Word, nor any thing beyond the ability of a beastly instinct. Some of you who have no faith, except a doctrine for a faith, will ask God's blessing, and still live in violation of every known law; while others, seeing the confusion,

say nothing, but look upon the selfishness, pride and folly of this generation with astonishment. So shall this be in secret against the vile, that they may be the companions of owls, of devils, and every hateful bird.

GENERAL MYSTERY.

ALLEGORY.

“There was a man, whether in the body or out of the body I do not say, and the man went up into a high mountain; and there was an open space before him, around about, of an irregular form; and the open space was filled with a thin, clear and transparent sheet of water, like unto a molten looking-glass. And the water stood upon nothing, as it were oripression; and there was in the midst of the waters, as it were, the appearance of a sun, and around about the sun there was a rainbow, like unto a circle of purple, red and blue, and around about the circle a fringe of gold colored like unto polished brass; and the scenery that was without was the same as that within, but the glory of that which was without was not like the glory of that which was within.

“And there went out a wind, and the water receded, and there was a great void; and the water formed on the other side, a half circle within, and a half circle without, and there was in the midst of the water, as it were the appearance of a sun, and around about the sun a rainbow of purple, red and blue, and on the half circle that was within there was a fringe of fire, and on the half circle that was without the inner circle there was a fringe of divers colors, as though they burned in a furnace.

“And there came a wind, and after the wind there was a rushing in the waters, as it were a great army, and the water formed on this side a half circle within, and a half circle without; and there was in the water, as it were, the appearance of a sun, and around about the sun a rainbow of purple, red and

blue, and on the half circle that was within there was a fringe of fire like unto clear glass, clear as crystal.

“And there came four winds upon the water, and the waters were gathered together unto one place, and there was a great void around about, a circle within, and a circle without, and in the midst of the water that was within the inner circle, there was, as it were, the appearance of a sun, and around about the sun a bow like unto a circle fringed with gold color, like unto polished brass. And the scenery that was without was the same as that which was within, but the glory of that which was without was not like the glory of that which was within.

“And after the wind the water returned to the outer circle that was without, and in the midst of the inner circle that was within there was a great void, and upon the edge of the water that was without the inner circle there was a fiery ring fringed with gold, as it were brass, and without the ring a rainbow around about like unto a circle of purple, red and blue, and without, on the outer circle, there was a great scenery of divers colors.

“And there came a great calm upon the face of the waters, and the water was broken into parts, and the number was told by ten, twenty, fifty and a hundred; and there was, as it were, the appearance of suns in the waters, and the number was told by ten, twenty, fifty and a hundred; and around about the suns there were fringes of fire like unto molten silver, clear as glass, and the appearance of that which was within was exceedingly glorious. And after the calm there were clouds upon the face of the waters, and after the clouds there was a great wind, and after the wind the scenery fled away.

“And there was darkness around about—a night also—and after the night there was a light from behind and an open space, like unto that which fled away; and the open space was filled with water like unto a great sea, and there were rainbows, a bow within a bow, like unto circles; and there was a sun also, and without, on the outer circle, there were fringes of violet, purple, red and blue; a scenery also, and there were clouds

without and clouds within, and after the clouds there was a great wind, and after the wind the scenery fled away.

“And the man went down from the mountain, and there was a great valley—a mountain on this side and a mountain on that side—and the valley was filled with water like unto a great sea; and there passed over the face of the waters a great wind, not a wind, but in it the strength of a wind; and after the wind the waters were in the valley below and in the heaven above: and after the waters there was a great rain seven days; and after the rain there was a great calm twenty and one days—not days, for the night is like the day—and the rain and the calm formed a circle, and after the circle there was a great wind, and after the wind the scenery fled away.”

GENERAL MYSTERY CONTINUED.

To every person that has a soul not deformed by ingratitude, selfishness and willful ignorance, there is a higher calling so vastly different that one may be compared to the vilest reptile, and the other to an angel of light, in whose soul the image of God shines with eternal glory. For a man to live like a vile reprobate in all the pride of a seamless and evil life, and not consider the surroundings of a grand and higher creation, may be compared to a deformity so vile, if it were possible, even to shame a beast. But there are wretches still lower than this, the image of whose soul is so black that light itself is turned into darkness—the beginning of whose existence is a street school. Their first lesson is every thing that is low and vile; their second lesson meanness to their neighbors, after the pattern of their fathers; third lesson is to mock the good after the pattern of Satan; fourth lesson is to mock religious people concerning the faith of Christ, which is blasphemy, or seal of their damnation, that one should curse God and die. Yet, for all this, God sends rain upon the just and unjust, and has provided bountifully for all, even from the foundation of the world. That God should form the second age of the world by a system so vast and

grand, lay up for us inexhaustable magazines of wealth in the earth, is known to the grateful. That God, in the second grade of the world, when land and water was strangely intermingled, caused rushes to grow like Jonah's gourd, until vast beds of anthracite was formed and hid in the earth for our use, together with vast beds of stone, even costly stone, and minerals, and metals of gold, silver and iron. God also has given us beasts, birds and fishes, a fruitful soil, and a luxurient vegetation of endless variety; fruit trees and costly wood, raiment, and food in abundance. God also has given us his law; and last of all, His Son. Yet, for all this, you are ungrateful, not considering any of God's ways, but live like a vile worm to mar God's most fruitful tree, the true Church.

That there is a vile under current dangerous to this nation, and a vile upper current which will set the world on fire for any imaginary pretext, may be seen by the present civil war. But as it originated from the tyranny and corruption of slavery, it is counted for destruction with the deformity of the beast, (seventh voice,) as the day and destruction of all tyranny and corruption, that its adherents may be cursed with every plague, being individually damned for all the wickedness from the blood of Abel to the end of the world—that they may be the companions of every thing that is vile, and harlots of a degenerate people.

This vile class of people suddenly become very religious when they can make any thing by it, so that it would puzzle one whether they were crazy. Moreover that there is a vile element high and low in this nation; and in all lands, may well claim one's attention from the number engaged in this spiritualism. And as this thing is foreshown in the great battle mystery of the frogs, it is a second type, or type of the beast, as a religious deformity against God's Word, and against the plan of salvation, so that it will prove itself with the type of the dragon. That this vile element will deny the atonement, is very plain—and for a pretext, substitute the infallibility of man. Now, you all ought to know that death has no power over an infallible being,

but over the fallen—even as Adam is dead so are your fathers, and therefore can only live again through Christ.

Was the world made through Adam? or who was present when God said, “let Us make man,” that one should be baptised in the name of Adam? Is Adam the life and the resurrection, or by what power do men live again? Adam fell, as you will say he did, or did not, it makes no difference. Adam is dead, and so are your fathers: and as you are all baptised by the same baptism, which is death, it is evident that you are not your own resurrection, but that one should be your creator and baptism and resurrection—even as Christ is the mediator of your creation, the baptism and resurrection. Many substitute the baptism of Purgatory in Christ’s stead for salvation. Spiritualists substitute a similar baptism. Other sects substitute John’s baptism, which is a very blind affair; but there is but one baptism for the faithful, which is Christ’s baptism, that you obey the commandment. It you are a servant to sin, you have Adam for your baptism. If you serve God, you have Christ for your baptism, and for works, the true church.

But what do a large portion of this ungodly generation care about the atonement of Christ, so long as they can substitute a miserable pretext in its stead. It is for the want of a good head and a sound mind that makes men act so; and when you cannot do any better, you will employ an agent (the devil) to cheat you out of your soul. It is the way men are raised; and as for all ungodly parents, “it would be better that a mill-stone were hanged about their necks, and they cast into the sea,” than that their children should rise up against them in the day of judgment.

Some of you raise up your children in a street school, to trouble your neighbors; but it would be better for you to learn your first lesson of some wild savage, who would not even begin to tolerate such meanness. The faithful are in duty bound to make gentle efforts to reclaim all children—but woe be to the vile reprobate that will resist the redemption of one of these little ones, which is not through sectarianist.

There is work for the faithful to do, both for the body and the mind, so that the past will not compare with the future in the gift of the mind. The faith requires the ability of the body, and the gift of the mind in every good work; and if the mind can be cultivated, as you know it can, without limit, is it not a shame to you that such a field should be overgrown with weeds; or that one should live, eat, drink, and die like a beast. Anti-Christ teaches you that ignorance is the mother of devotion—but it is not so in the true city. Every good talent is required, and every christian gift should be cultivated. Knowledge shall be the mother of devotion in the true city.

The human constitution being so very complicated, and human life so different from every other, that it, of necessity, takes a great variety of food to sustain it in a proper manner; and as God has endowed man with a great mind, instead of a beastly instinct, it is a great sin not to comprehend the design of God. Did God place you in a garden to dress it in vain? or did God place you there to eat like a beast without reason. A beast eats from instinct, but man ought to live by reason; and ought also to know what was good for the mind and body, if it be in faith, as the first fruits, so shall you choose that which is good. Shall a man come into the world without reason, and go out in darkness? Man was not made for such a purpose, but in all things shall he serve God in all knowledge, as one that is responsible, and as one that shall give an account.

There is no limit to the ability of man, as far as this world is concerned; and if God said subdue the earth, God did not give you leave to destroy it as you do, but rather God has given you the mind, the ability, and the authority to subdue the whole earth to the best uses of man. But you cannot do this through wickedness. Although the wealth of a nation may be conceived in wickedness, yet it is reserved for the sword and the plague; but through faith only are all things brought in subjugation to man. Wickedness shall surely be destroyed; but the fall of Babylon, and wickedness everywhere, is all one; and it is a different thing from what you think it is. You look this way

and that way for its fall, when, at the same time you are included in its fall and destruction.

The triumph of the mystical bodies over the spiritual power of Babylon, from Luther, is a different thing from what you think it is. It is the great militant battle which is continued a great number of years, from the eighteenth day of April, in the year one thousand eight hundred and seventy-one. The fall of the temporal powers commences ten years sooner, and is continued ten years; but the destruction and fall of Babylon all goes down in one day—even as the seventh mystery is the day and end of these things. The seventh mystery is the evening of the past and the dawning of the great future. That is to say, “Times,” according to the second and third voice of the little book, is the evening of this mystery, and the dividing of “time” is the morning. Therefore, the fall of the spiritual power of Babylon, and the great militant battle is fought in this interval of time. It is a deep mystery, and is different from what you think it is—therefore, watch and be ready. The first part of this mystery is now on time, and the appearance of the temporal power sustained only by the French Emperor, with an armed force, which is his office to do, as shown by the sixth voice. The first part is the treading of the wine press, and the second part is the great battle church militant.

As for modern Sodom, that is an assembly of adulterers, fornicators, and everything that is low and vile under a cloak of religion. But the faithful of the True City shall not so blaspheme and sin against the Holy Ghost. If any so sin against the faith and commit adultery or fornication, they shall be cast out forever. The ungodly and the wicked may be forgiven, although not suffered; but the faithful, if any sin in this thing, shall not be reinstated again. You shall not sell yourselves in wedlock with any abomination, but you shall keep yourselves pure and undefiled. It is a great national sin that Sodom is suffered, but there are other great national sins.

Consecutive time is continued, but the present time, and the things that now are, is not continued. The past has fulfilled its

mission, and we look for the great future, the dawning of whose beginning is private, then secret, and after that openly, as the great battle church militant. The secret part is to prepare the way for the union of all those that preach and teach the true faith. This mystery is for a union, and not for a separate church in our own name, the first part of whose power is in secret. So shall you understand this mystery, the beginning of whose introduction shall be a secret inroad. It is not all of those that have part in the mystery of the wine press that have part in the city, but only a part of those that hold to and teach the true faith—even as a person cannot hold to the faith and serve satan in any respect. Not that all do not have part in the wine press, but all do not have part in the city. The first part of the city is for a union, and the secret inroad is a preparatton for the great battle. The beginning, therefore, of the true city is not like the great militant battle, but is a mystery, even as the treading of the wine press is a mystery. They that have part in the beginning of the city, have part also in the treading of the wine press—but they are not known in the city, but known openly in the wine press.

This generation finds the true faith prostituted to all manner of wickedness, and every conceivable abomination, down to Sodom, the sum of all wickedness. Prostituted to all manner of lying, infamy, treason, rebellion, and brazen faced tyranny of the worst kind. Thieves, robbers, high and low pride, folly, ignorance, superstition, fornication, adultery, gluttony, drunkenness, and everything that would damn one's soul. Murderers, men-stealing and men selling, gambling, elect churches, and men-haters, despising the poor.

As for the faithful of the true city, you shall not prostitute the faith to any vile purpose; neither shall you suffer it to be trodden under foot of man, but you shall fight the secret battle, and tread the wine press of God's wrath, and prepare the city for the great militant battle.

I N D E X

TO THE LITTLE BOOK.

AGAIN, in the year one thousand eight hundred and sixty-nine, looking to the mystery of God that should be finished, and the prostitution of the faith cease in the preparation of the nations to receive the source of all knowledge and embodiment of all created things through Christ, from God, the Eternal and generator of all things, to whom be the honor, and glory and thanksgiving, through our Lord Jesus, forever.

I thought it good again to come in the volume of the book, and of the great battle and sword of the same, that the nations of the earth should cease being drunken with the wine and prostitution of Babylon and her degenerate children, which she has begotten in her wickedness. Behold the drunken song of six hundred and sixty-six prostitutes, for they are as the whore of Babylon, whose habitation is a habitation of devils, and cage of every unclean and foul bird.

Let the great whirlwind of the Lord blow upon it, and the rock that was cut out without hands fall upon it, and out of that rock let there come forth a law that shall rule the nations. How long, O Lord, shall the blind lead the blind, or captive lead captive, or they that lead captive? A thousand times ten thousand, or as the sand in the sea, for multitude is there no end? Shall one abomination fall and seven more arise out of its ashes, or shall fire preceed fire until it is destroyed, and pass away when the true city shall begin to sit, whose throne is justice to all men, the teacher of all knowledge from the foundation of the world.

Him that is able to give the whole Bible mystery cannot do so without showing what the true church is, neither show the church or bride without first writing the little book, otherwise the church is hopelessly lost in endless confusion as at this day. What is a few articles of a creed that constitute most of the ele-

ments of sectarian churches to the vast created past and of the great future, or that man should make laws to govern the universe of God and disagree at vast extremes.

If there is one true church for the true faith can there be another church instituted differently, for the same faith, without prostitution? and as Christ has said a man cannot have more than one lawful wife, so said the Apostle of the church, the bride of Christ. When the true church is once instituted there is nothing left outside of it to make another church out of, except a bare-faced lie, neither truth enough in six hundred outside churches, of the present day, to constitute the one-tenth of the true church. They are all prostitute churches, as the mother of them all is the great whore of Babylon—this is the book that has become bitter.

Here is a mystery. Nearly all the members of this vast prostitution are so drunken with the wine of the wickedness of prostitution, that they do not know that the little book is written, although a living thing, but dead with them twenty years. There is not one in a thousand of the present generation, but what is so intoxicated with the wine of prostitution that they cannot (mystery of Baylon) comprehend what the book is for, and so blind that they do not know that it is the little book. This seems, in the face of an event so great, next to the advent in the world's reformation as impossible—a deep sleep of prostitution darker than night, a universal mind blighted with conflicting teaching, causing a deformity of the soul, as the mother of all evil leading to destruction through a wildness of lies.

The Bible mystery is the key as shown to be the source of all true knowledge so shall knowledge be the mother of devotion in the true city. The true church must comprehend all knowledge, on true principles, to fill the requirements of the faith. It is the creation of God which fills heaven and earth, and the command is that man shall attain unto knowledge and teach the same. What does any sectarianist know about the vast knowledge as comprehended by the true church, but a few articles of a creed that comprehends nothing, as much as though

the faith had anything to do with such a prostitution, as the Bride of Christ would be dressed in a few filthy rags.

Behold "I sit a queen in the Earth and am no widow," said the old whore of Babylon, is this day being divorced of all her lovers (temporal powers) and will go down to destruction condemned by all, and her degenerate offspring in prostitution, and of the whole world, except those to whom it is given to understand. Take all the prostitute churches on earth, and all your learned men, was any ever able to show the Bible mystery for the church they believed in? or comprehend the vast field of its meaning after it was written? Do you comprehend Christ after the Bible mystery, or do you say that Christ is a common man, as yourself, as some of you do? This would prove that heaven was a very common affair and that it was impossible to make man any better. Degrade Christ and you degrade man. Exalt Christ and you exalt man, and exalt heaven and the heavenly state. Another extreme is that there is one God, and that Christ is that one God, and as the Lord said that there is but one God and none else beside, where is the Son? this is anti Christ.

One extreme is that there are few saved. This may be so when selfishness is the rule, but when many call on the Lord many are saved, nay, more, for there are many saved for the righteous' sake. Many say that they believe in Christ but do not believe all the Bible—do not believe that there is any hell but understand that Christ himself is the author of that doctrine. Moreover, Jesus read the scriptures in the synagogues and approved of Moses and all the prophets, and as the Lord Jesus ordained the New Testament, he is the author of it all.

He that "taketh away" part, taketh away all from the word of God, and his part from the Book of Life.

Geologists, on the formation of the world, make its beginning so remote as to be beyond the comprehension even of its authors—absolute dreamy infidel utterly inconsistent with reason or with the sacred text. The idea that the earth is solid with a center molten with a heat so intense as to burn to ashes

every known metal, even upon its borders, and increasing in intensity to the earth's center with a heat so destructive as to destroy every known substance, is a marvel that there should be one follower to such adoctrine.

The baptism of the earth is that of water. Its stratification, from one to ten miles deep, shows that the ocean has rolled over where I stand miles deep for centuries, time and again and rose above the ocean again and sometimes high up into the frozen regions of the upper air. The Gliceral period shows this. The earth's strata shows its baptism. This was all done on the second and third day, according to the sacred text.

In the second grade of the earth (second day) continents were rapidly formed inside of the earth, causing an elevation outside and as they were forever on a change there was nothing stationary in the geography of the earth, until the third day when its material had become more solid and a separation permanent upon the newly formed rock and elevation opposite inside of the earth on which the continents rest and were borne up, ocean to ocean, land to land.

Thus the continents were formed and forced up in immense rents thousands of miles long, in terraces and table lands and ranges of mountains, the ice clad tops of which show the multi-form pressure on which the geography of the earth rests. The unequal pressure of the earth's surface is not spread over the soft and yielding bed of hell any more than Saturn's rings is but the grand arch of the second heaven. That kind of strata not mixed with any form of animal life is from a deep laid primitive formation, also any kind of soft rock (soft in that age) is now mixed up with all the earth in the form of boulders with their corners deeply ground off. The heavier formations and beds underlay the water strata, except when forced up by the unequal pressure and elevation inside. The top strata on which we live being the oldest, that is to say it being formed out of all the others, and is the most productive; whilst the unreformed strata is utterly barren, like the moon or the earth in its primitive state, as any heavenly body would be not reformed or re-

modeled. Any desert is largely formed out of one kind of strata, being void of vegetable mold on which trees feed.

Another mystery is the unrefomed man as unproductive of any good, unless the seed of life is planted in his soul, and cultivated, not by any sectarian strata, or any one of them, or their mixture; but by the whole mystery of the Faith as taught in the true city, then shall the seed spring up as newly sown corn and wheat and yield a hundred fold, as the small rain shall it distill, and the former and the latter rain shall it water the whole earth. The fruit tree and the vine shall take deep root and yield its fruit in its season and there shall be meat for all. The Teachers and the Elders and the Great Shepherd shall lead you into green pastures and the lion and the lamb shall lie down together, strife, and contention, and wrong, and war shall be known no more forever.

CLOYMANIA.

“In the beginning God created the heaven and the earth, and the earth was void.” Of what use could the primitive earth be to any living thing since its barren and unproductive magazines lay burried beneath the immense pressure of a mighty ocean, “But God said let there be light and there was light,” and life of organization. “And God said let there be a firmament in the midst of the waters and let it divide the waters from the waters,” as the mill-stone and the nether mill-stone, so was the material earth compounded and mixed and re-stratified as magazines of store and undeveloped wealth. And God ordained powers and reformed the earth and separated the dry land from the waters, and caused day and night, and the fruit trees to grow, and life to spring up unto life, birds of the air and beasts of the fields. Now these formations were very rapid in their day, and are not old as the stars of heaven. “And God made man,” and in that day how rapid is the work of creation. “And God gave man dominion and said subdue the earth, and have dominion over it,” the day of which is beginning to dawn with a rapidity never before known, and how wide the sphere and its transforming influences. If I should say that the earth is one

hundred thousand years old, I would say it was formed with the rapidity of light, although not yet finished. One thing is slow in motion, another thing is slow, the third also, up to the seventh, and the seven work faster up to ten thousand in the creation of the world, ten thousand times ten thousand and thousands of thousands.

And now we come to man in his boyhood as he begins to play with the things of this world, selfish in the extreme and never satisfied, although God has strewn his glittering toys bountifully beneath their feet—strife, contention and war is the consequence, yet God is preparing the nations to receive the greatest of all mysteries in the fall of Babylon. Whatever religious corruption in the earth, and it includes all, for all are corrupted, is included in this mystery. Even scientific men do not believe God's word with a large portion of the ministry, but they preach Christ for a living to please the world as they want it to suit set creeds, while no one tries to defend God's word, or care for its wonders. They search for their knowledge elsewhere. They run to and fro through all the earth, and make some curious discoveries. Doctor Kane even went to the very borders of the North Polar opening and saw the Molten Sea while the polar projections were nearly beneath his feet, but the glory of the outside is not like the inside and its moving and glittering scenery while Aristoeath as a diadem, and its bright ring, Tabor playing with the interior oceans causing all the mighty ocean currents, both inside and out, through the hundreds of fountains as shown by the alphabetical letter, plate seven. The Gulf Stream being the type of them all; also there are two continents and two inner worlds of necessity, to balance the two and equalize the irregular attractions.

Learned men believe the earth to be solid and its age almost without beginning. They teach every excess, from a loose and rotten Republic to a worse tyranny, but as to corruption and tyranny, all is included in the mystery and fall of Babylon: and when slavery fell in this nation great was the cry of it, when it fell: and the fall was in this wise. Slavery was strong, and it

grew and multiplied and asserted its authority and declared war, and went forth conquering and to conquer, and her army was as the sand upon the sea shore in multitude, and her armies were met by an army of a thousand thousand men, and they fought for the integrity of the Union, with slavery, and prevailed not. Now Abraham Lincoln was President of this nation and Cotton was King (the products of slavery), and ruled all the world, and was of untold value to the nation in the hands of slave power, and our Generals walled slavery in with iron ships and besieged their cities so that no man might buy or sell, save he that had the mark, and it was the glory of the nation. And Abraham Lincoln made every great man rich that would, and every shipmaster and every merchant, with this merchandise and his name became great; and he tried to save slavery from destruction with the Union, as did Pharaoh, King of Egypt, and he gave the slave power ninety days to save slavery in, and the time expired that slavery should be saved with the Union. And the chief captains of our armies made proclamation against the merchandise and went forth with their armies conquering, and to conquer, and slavery fell before them, and Abraham Lincoln was slain by the assassin and he was lamented with the lamentations of Babylon, even with a great lamentation, and they worshipped his image in all the churches and called his name great. Now the national authority was corrupt, exceedingly, and in the confusion while the Lincoln family was yet in the national mansion it was robbed of costly wares, and they went away laden with the presents of the former merchandise, and Abraham Lincoln was slain and buried with great honor, and Andrew Johnson was President in his stead, and did that which was right and honest.

After the war, the victors of the North essayed and put their heel upon the necks of their brothers of the South, and oppressed them and led them captive and put the African to reign over them, and many died of the famine, but the President declared for them that they should be restored equally in the Union, without slavery, and he was hated for his honesty—one half of the

nation against the other half—because he would not blind his eyes with their presents to do evil, and God destroyed evil by evil, and wickedness by wickedness, and it is a part of the fall of Babylon in this nation.

The source of all evil is the rich with the merchandise of Babylon and Politicians: of all the corrupt vipers that ever cursed mankind, politicians are the worst. The rich are able to control all the products of labor through them, and eat up the Lord's bounty. Whatever tax, whatever is made, and whatever is mighty, as the great armies, it is the working class that makes a nation great. Whatever curses and holds men captive, it is the rich and the merchandise of Babylon. Money has corrupted and prostituted Christianity, corrupted the sciences, corrupted letters, and letters have corrupted the whole world, for great is Babylon and the mystery thereof. All men have been led captive and made drunk with the wine of her wickedness. A pretension of honesty and yet dishonest, a love of Christ and yet intensely anti-Christ, union and yet disunion, so have all men been deceived and made drunk thereby. Whether it be a god of gold, silver, brass, iron, or wood, all will defend their gods and worship them, even as Nebuchadnezzar, the King did, when the disciples of the Son of God were tried by fire. Understand the first Babylon was anti-Christ, but not a prostitution of Christ, like the latter day Babylon, yet from her descended the school of all corruption and tyranny.

The law of diet and health, and purity of descent as taught by the law of Moses, and by which the Jews became healthy and strong, has been disregarded by the whole world—Jew, as well as Gentile; but health is a religious right, not to be disregarded, and this was so of the Jews looking to Christ and by it become strong or weak as the apostate.

The flesh of all clean beasts, as shown by the law of Moses, is a monthly flesh either of the stronger or milder kind and was used monthly. The flesh of all unclean beasts is either a seven, fourteen day, or yearly flesh, and is detrimental to the monthly organization of man as far as the Elect race is concerned.

Of the flesh of fowls, whose period is seven day, it is a stimulant of the four seven day periods and of the monthly course to be used monthly.

Of the flesh of fish that is clean, it is a preparatory laying the foundation of a strong and healthy flesh.

Of the products of the field, and the law of Moses, it is not lawful to corrupt the seed. This may be done by the honey-bee, when different seed is planted in the same field. A separation of fields, and of time as the day of separation for the monthly and the day of rogation for the shorter lived, will prevent this and increase the products of thy labor by increasing the ability of the plant to resist the plagues of the field. Also causing healthy food for the body, and household, and for thy cattle and thy flocks. The swine shall not eat with clean beasts, neither shall they run in the same field, or touch anything that a clean beast eats.

Those who choose to live lawfully will do so for the sake of their offspring that they may become mighty and strong, but for the wicked and those who live corruptly, let their habitation be desolate. Corrupt living, intemperance, the depressing vices, and the fourth abomination is the old washtub, its use, therefore, shall be unlawful. Tried to remedy the evil.

Medicine is not able to kill the plagues that the wash tub introduces into the system. Filthy clothes is the vaccine plague, whilst other vices augment them, and added to in common with the use of all that is unclean.

ENCYCLOYMANIA.

“Thou shalt fear the Lord, thy God.”

“Thou shalt love the Lord thy God with all thy soul, and with all thy heart, and thy neighbor as thyself.”

The Jews, so long as they lived strictly, according to the law of Moses, grew and multiplied and became strong, but when they forsook the law and lived corruptly they became weak and degenerate. When they lived lawfully the Lord planted them. When they lived corruptly the Lord sent every plague upon man and beast and upon the field, yet, they forgetting the Lord

who made Heaven and Earth and ordained all these things. These are examples: and when the Lord did all this, and said I am the Lord, who is it that will go whoring after other Gods, yet this generation has done worse than the Jews.

It is easy to fall away from the law of God, and from the Bride of the Faith, but you cannot recover again because sin and transgression is an investment and will claim her right, and men will defend themselves in it, the same as slaveholders will defend slavery, or their gold or silver. As men go, so goes the wealth of the world "even precious stones and pearls and fine linen and purple, and silk and scarlet, and cinnamon and odors, and ointments and frankincense, and wine and oil, and beasts and sheep, and horses and slaves and souls of men."

King David was a very strict observer of the law of Moses, and he compelled Israel thereto, and in his day there were men that would be a match for six hundred men of the present day. Even the Pagans of that day far exceeded the present generation in the law of temperance.

The heart is the organ of life, and the first cause. The brain, or head, is the book of knowledge on which thought is written from the heart, and as the heart first formed the brain, ordained of God, before thought was written. There cannot be an impression made unless the heart sends blood to make a lasting impression for the mind to read, or any movement of the body without a waste of strength, which the heart is quick to supply, and correctly, too, through its feelers, or nervous system of which the heart is the center, and so minute is the reconstruction of the wasted system, which the heart is quick to recuperate and supply, as to be utterly beyond the mind to read; or, in other words, the heart does not imprint all its work on the book of the mind, which it so carefully performs. The first thing imprinted on the mind of the new-born child, when it first draws the breath of life, is fear. It is a very great shock. The second is pain, which first goes to the heart, and the heart imprints it on the mind and the child cries. The third is hunger, not that the brain is hungry, as the child is not conscious of its

own existence, but first because the heart imprinted the work of nature on the mind and the child cried, the heart only made the call through the mind. And now I ask you where is the dwelling place of the soul, for we are fearfully made and if fearfully made then the trust which the Lord has given us is a great one.

And now, if the Lord has given you a body whose organism is swifter than the wind, and a book wherein is written all the acts of your life, is it not good that there should be a law written from the ancient land-marks, whose tree shall typify the tree of life yielding her fruit every month, as typical of a better day, and whose leaves (law) shall be for the healing of the nations looking to that tree which is of the heavenly state, even as the law of Moses was for the healing of the Jews, so of the Royal law against transgression, as typifying the tree of life.

And as there are twelve seasons in one year and a fraction, so were there twelve tribes and a fraction of the children of Israel, and twelve apostles of the Savior and a fraction and twelve seasons in the year, according to the law of the faith and organism of the body, as God has created man, upon the earth, any violation of this law, therefore, cripples and deforms the organism of the body and of the soul, and all is confusion—although slow in its effect, but sure in its generation, as it is a law of the universe.

All clean flesh, so ordained in the law of Moses, is of the monthly organism, and there is one law for it and for the flesh of fowls that are clean, and of fishes, and that law shall not be violated. There is a law for the unclean, and that law shall rule it out of use when found to be hurtful. According to the law of limitation may all things be used, the clean and the unclean, and every herb of the field, and of whose seed for meat shall it be used, and every fruit tree, and of whose fruit shall every one eat thereof and live, as God has divided to all nations.

Clean.—Once every day, at mid-day, shall flesh be used seven days for the milder kind, and fourteen days for the stron-

ger kind, monthly flesh, and seven days shall you eat fish that hath fins and scales.

Unclean.—Once every day you may eat all manner of flesh, that is unclean only, or the clean seven days, and fourteen days for the stronger kind, unclean flesh, and seven days shall ye eat fish, clean flesh, fish that hath fins and scales, with the fruits of the field.

There shall be one law for the clean and the unclean, and one law for all manner of fruits of the field, which you may eat, and every green herb for meat upon the earth.

Observe the whole law of temperance in what you eat, and drink, avoid Onnin and the depressing vices, and wash your whole body every seven days. Two score years shall be allotted to mankind in which they shall grow in stature and become strong, even two-score years and ten. Keep the body clean and well clothed, and avoid much cold wind and all undue exposure and great heat. Shall exercise the body, and become hardy, and not effeminate as a woman is delicate, having due care for the soul that you may become mighty in knowledge, fearing God, and to love the Lord thy God who careth for thee, that it may be well for thee in the city. In every church there shall be teachers to teach that which is lawful and right, and what is wrong and hurtful, for no abomination shall be suffered in the city, and ye shall preach against all abominations and declare war against it, and observe all the laws of health, that thy days may be long upon the earth, even as Moses and all the prophets taught you to fear God in all things that you do, to distinguish between that which is real and that which is typical in the law of Moses looking to Christ. That part of the law of Moses looking to Christ, which has been fulfilled, is no part of the Royal law, but that part only which relates to the commandments and health of a nation. The Law of Moses was before the coming of Christ, so is the Royal law to the health of your children, that the church may appear without blemish for the faith. Let the law of health perfect the body, and the law of the faith perfect the soul, so that the church may appear

perfect both body and soul before the Lord as the Bride of Christ, for this there shall be Teachers in every church.

Ministers and Teachers of God's word in every church, teachers of the law of temperance and knowledge, so shall you defend the church and build it up, and make it strong against the enemy, exceeding mighty, and all your pastors and elders shall be sure watchmen, and the stewards as conductors of the household of the faith shall be forever armed, looking to the welfare of the church. It is no use to teach repentance to a nation while the cup of corruption is in their land, and on which they drink and are drunken, but a new thing from the old land-marks which is the Bride of Christ, the city of the true faith shall be ushered in, whose wheels are as the burning fire, in which there is no unclean meat offering, as the clean and the unclean mixed together, but you shall bring unto the Lord a healthy born child wherein there is no blemish. Observe the whole Royal law of Christ and cast out every unclean thing, and cast out every devil and every deformity, and every evil that flesh is heir to, and every abomination which men do to mar the house of God; and you shall bring an offering of good works without blemish in all things that you do, and thy mind shall be upon the Lord in all things, not transgressing any of his laws, that it may be well with thee in the health of thy soul, and thy body, and of the flocks of thy pastures, and of the products of thy field, and in all thine increase, that the Lord may bless thee.

Did not the Lord Jesus say that you should love the Lord with all thy heart, and thy neighbor as thyself, and say that this was the substance of the whole law, and also that if one offended in one that he was guilty of all? How great then is the smallest of the laws?

Honor thy father and thy mother always, but let parents preserve unto themselves the honor due unto a father, by fulfilling the law, and a mother, as one that would bring up her children in the fear of the Lord; so also of the law—not the letter only,

but the whole word of the law. If a man is righteous and does not covet, how can he steal?

How many forms of Idolatry is there, and yet there is but one God, and Him only shalt thou serve; and how many churches are there, and yet only one bride or one true church, and one mystery to that church, which not one of them have, and one law only, and yet all without law.

Thou shalt not kill, neither commit adultery, and if thou mock or speak evil of thy neighbor wrongfully, dost thou not transgress the law?

Thou shalt not take the name of the Lord thy God in vain nor swear falsely—neither tempt the Lord thy God, neither do any evil—but while one would do this, do that which is good.

Unpardonable sin. Thou shalt not blaspheme the Lord to his face, nor mock at the Holy Ghost.

A sin unto death: Thou shalt not defy the Lord thy God to his face, nor say that the Holy Ghost is a vain thing.

Thou shalt not go with a multitude to do evil nor take sides against any man but you shall stone the libertine with stones, and hang every murderer, save only when life is concerned, and the adulterer shall you imprison, save only for the avenger, and the avenger you shall not touch, and the criminal in fornication shall be as the adulterer, save only in marriage. The whore also, and the whore-monger shall not be suffered, and every prostitute, and every prostitution shall be as the prostitute.

May not have any dealings with an envious person, lest he burn your house with fire; and the liar shall be to you as a thief and a vile person, but you may give them to eat, because the Lord caused the rain to fall upon the righteous and the unrighteous alike; and you shall not eat the bounty of the Lord in selfishness, and let the poor starve, although such vile persons be poor.

Shall not let thy land lay waste, nor cause any to pay tax thereon but shall pay tax thereon alone, and if any rent thy land, then

thou shalt divide all the products of thy land equally with the renter, or lease and give him a tenth free. May not cause a man to make an improvement on thy land for the products of the field, but shall pay him therefor out of thy store. May not put any tax or rent on fence or hedge, house or barn, but all these shall be free, except in a city, then the land is free for the time.

It is dishonest to sell anything for more than it is worth, likewise to defraud in weights and measures. This is an index to a dishonest man or an honest man.

If there be fruit trees on thy land, then the renter shall gather thereof one-half for the other, yet according to his household only, but he may not touch any green fruit. All the fruit that is on the ground and the wind fall, shall be for the stranger, but if the man ask the stranger of his welfare, and say take of the fruit of the tree then the stranger shall say, the Lord bless thee and add to thy store.

If a man have much land, then he shall plant fruit trees in abundance of all kinds, that the poor may gather thereof one-half for the other, and it shall be to them for food and medicine, according to the Royal law that you may grow and be a strong people.

May not build an house wherein there is not a wash-room, and that room shall be free to all that is in the house. Shall surely wash thy whole body every seven days, and change thy clothes. Every three days thou mayest wash thy whole body in water. The room and the water should be warm for washing.

St James says of the Royal law: And him that believeth it shall keep the commandments, and if you keep the whole Royal law this is counted for works, so shall you have works and faith, but if you have only law where is the God of thy salvation, since thou hast no faith as the infidel? Again if you have faith and no law (works) where is the fruits of thy salvation, for you shall be carried away of every wind as a dead thing is carried, having no part in the city, for no city is with-

out law. Have you faith and yet oppress the poor? Have you faith and yet live corruptly that your children may be plagued with disease, or do you look to God and his law, as the Jews did, as examples who made them strong?

Concerning the law of Moses, the ritual part has been fulfilled in Christ, as Saint Paul says to the Colossians, "let no man judge you in meat (looking to Christ, for Christ had already come) "or drink (a drink offering) or of the new moon (monthly feast) or of the Sabbath day." Now if you transgress the Sabbath day you will also transgress in meat and drink and in the new moon, and live corruptly and destroy works also. Cannot you understand that which is faith, and that which is works? Cannot you understand that which has been fulfilled and done away in Christ, as this was a type of your faith and works also. Cannot you understand the Lord's baptism, and when you bring an offering unto the Lord, do you not bring an offering of good works without blemish, or of faith, is it not an offering without blemish? If you bring an offering unto the Lord an offering of a young child, as a figure, do you not bring it an offering without blemish as an evidence of your good works, or do you bring it in evil case as an evidence of your evil works, and likewise of all your works? And if you bring an offering unto the Lord, an offering of a young child do you not bring an offering of your faith without blemish for the Lord's baptism. This is faith, and if you bring an offering unto the Lord of all your works you will bring an offering of your faith, also confessing your sins believing in the baptism of the Holy Ghost, thereby laying hold of all the promises

Whatsoever a man esteems to be clean to him it shall be clean, and whatsoever a man esteems to be unclean to him it shall be unclean, but in nowise to get offended at each others meat, for meat and drink does not in anywise commend us unto the Lord any more than the law of Moses, but to receive it as it has been fulfilled. Intemperance in all things will condemn us, even the violation of any part of the law is to be guilty of all. Intem-

perance and uncleanness is condemned as well as the violation of any part of the laws of health. They are absolute.

Shall not cause any abomination in your meat and drink. To mix the flesh of clean beasts with that of the unclean, neither the fat or oil of the same in your bread. Shall not in anywise violate any of the laws of diet in that which you choose, but in nowise offend or get offended at each others meat but may have perfect liberty after the law of temperance.

If a woman, having an husband, shall conceive seed and bear children, then she may not eat any unclean thing all the days of her conception, nor drink strong drink or malt of any kind of fermented liquors. May not wash any garment in water, nor go into any wash-room where washing is in process of operation. May do light work, and breathe plenty of pure air, and observe a clean and generous diet. The old washtub is the cess-pool, the vaccine plague. Therefore you shall cause a machine to be used, and save your wife.

Paul's epistle to the Hebrews showed that there was a change made in the priesthood and also of the law, and the text of that law was, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." The text will do for sectarianism, but the whole law for the church and as a citadel against division. You take the text and put a construction upon it to suit division, and if your neighbor is not satisfied with your eccentricities he can go to a church that suits him, while the most of you disregard all law as the goal of liberty. A third also is so intensely spiritual that he thinks a very few, with himself will be saved, and all the rest damned. A fourth is carnal, a fifth formal; a sixth, moral; and a seventh, immoral; and all without law.

But the true church is the mother of all knowledge, a citadel of the whole law of the faith, wherein there is no blemish. If a man is a fool, he will treat his neighbor like a fool, and you say this is right—right for division, if strong drink is your patron, adultery, fornication, all manner of uncleanness and abomination; if you are satisfied with this and your neighbor

also, you say this is according to the text and in harmony with the law of liberty, whereas it is in utter violation of the law of liberty and of the whole Royal law, which is the text and embodiment of all the law according to the faith. If a church is without this, it is no church at all, but a prostitute. If your words correspond with the law of the faith, then is the church clothed with the law in pure white, as the bride of Christ, a citadel against division and prostitution.

The Apostle taught the law of cleanliness, are you satisfied with the text? Thou shalt not commit adultery nor go with fornicators.

Seemly, according to the law of God, be temperate, having due regard to your offspring and the health of the nation, and as to whatever you may eat or drink, and esteem to be clean, implies a strict law, and to you it shall be clean or unclean according to law, and as there is every form of diet to suit the whole world, is that any reason that you should violate any of its laws? There are also diversities of gifts, but is that any reason that you should violate any of its laws since you do not have the same gifts that your neighbor has? Diversities of occupation, also, but all according to the same faith and church.

The wine tippler and they that drink strong drink, and violate the law of God, and injure their offspring, and mar their beauty and the glutton, and the wizard, and the nec-romancer, and the low spiritualist, and the fortune-teller, hath no part with the faithful. The thief, the murderer, the perjured person, and the liar, hath no inheritance in the city. No abortionist, the child murderer, and the prostitute, and the mother of prostitutes, and the grand-daughter of prostitutes, whose business it is to prostitute the faith and the law, hath no part in the city.

As to the law of Moses, and the text of that law, which is the text of both the law of Moses and of the Royal law. Jesus Christ was a Savior by promise, after the law of Moses, but not one in reality until the Lord's baptism. After the Lord's baptism we were a law abiding people for Christ's sake, having a knowledge of the law after the spirit but not after the flesh,

as the law of Moses and of the Jews, whose fleshy mind could not see, but after the spirit, behold a new law, and now if we violate the law after the spirit (faith) how much severer punishment are we worthy than the Jews were who violated the law of Moses after the flesh, but this generation has violated all law and lost everything.

Did not the Apostle teach plainly that all manner of uncleanness was a sin and an abomination, and if a sin what is the law? And if the sins of our fathers are visited upon the children to the fourth generation, what is the fault of the transgressor but the violation of the law. If we are commanded to be temperate what is the law that we may be healed? Should one be a glutton that your children may be deformed in body or mind? or should one live low and depraved to the same effect? or self-abuse, of either sex, with its train of evils and a crippled mind, condemn us as transgressors of the law.

Christianity has been prostituted to all manner of wickedness without the law. Letters have been corrupted and prostituted, invention, medicine, agriculture, science, philosophy, geology, and everything there is upon the face of the earth has been used unlawfully and prostituted.

Whatever is useful to man, whatever knowledge, whatever enlightens and improves the mind or body, whatever will modify and heal the deformities of the mind of the human race, whatever will heal and beautify the body after the laws of nature according to the Royal law of the faith so do ye.

Whatsoever waste, whether it be in strong drink or gluttingly, or the ungodly waste of fashion, waste of health and waste of knowledge, was a violation of the law of the faith. Whatever is saved in the use of all things, whatever is saved in health and in knowledge, is of the Royal law. Whatever is lost in the use of all things, lost in health, lost in knowledge, lost in the rust of your gold and silver and in your goods, and the loss on your land that lays waste, and all lost by reason of your selfishness, is a violation of the law of the faith. Whatever is given to the poor, whether it be gold or silver, food or raiment

or medicine or knowledge, was lawful according to the Royal law. Whatever oppression of the poor by the rich, whatever political meanness that is not equal for the righteous and the unrighteous, or religious meanness or idolatry, was unlawful. Whatever law of the faith that is not written on the heart is not of the royal law, the law of God.

If there is a law should not that law be written, for by hearing and reading is the law written on the heart, the same as the hearing of the faith is written on the heart, and if you have no written law there is no end to disunion.

The Jews were governed by the law of Moses without the faith, only by promise, but we being in possession of the promises are governed by the faith, not as transgressors of the law, or of being in bondage to that kind of sin, as transgressors are free, because the law cannot touch only the transgressor. If then we have a knowledge of the law according to the faith only, should not the faith be our teacher, as the author of all true knowledge? How was the book written but by that text? Any one may read and misunderstand, but if the Holy Ghost is your teacher, and one should adhere to that as the teacher of all true knowledge, behold a Prince as one is taught of the faith, and the bright diadem in the great battle of knowledge. This is the church.

In the sixth day, or grade of the world, in which man, was made, it will be seen that a portion of that day had passed away before Adam was created, probably one thousand solar years, or five times that much, and "God created man in his own image in the image of God created he him male and female."

This is the beginning of the reign of the white man, and whether the Mongolian, the Malaysian, the Indian, and the Negro that has preceeded the white man in the earth was created before Adam or not is no part of this mystery. God delegated the power to rule over all the earth to the white man, and to subdue it and hold dominion, and whenever the white man has shared this honor with any of these strange people, and

mingled his blood with theirs it has been the destruction of both as a base people, to whom there is no future.

This is of and according to the law of Moses, and also of the Royal law. The white man shall not mix his blood with any other people, nor share the honor to rule, but he shall make all laws, and give all people equal rights before these laws with the white men, save only to rule. May not in nowise oppress them, to make a slave of them, or to defraud them, but shall give them the fruits of their labor, and they shall imitate the white man in all things and imitate his laws and live under them, and in all the arts of civilization and christianity they shall imitate the white man. They may nowise mix the blood of one race with the blood of another race, nor the white man his blood with theirs.

God has created all people with the same blood spiritually, according to the same faith and its laws, and they have all the rights and privileges in it that the white man has, and may have their own elders, pastors and bishops ordained of their own people, spiritually, after the blood of all nations, which is the blood of Christ, but according to the flesh in a different blood you shall be forever separate. The white man according to his blood, and likewise of all the others; you shall not marry nor mingle the blood of one people with the blood of another people. All the laws of temperance in meat and drink and in feasting may be the same for one people that it is for the other, save only the base blood, or the mixed races, for which there is no law given.

The white man is created in the image of God, and made to rule and subdue all things, therefore he shall not dishonor the place of his race, but shall be an example to all people and go forth to battle and subdue all nations to the Holy one of Israel, and their name shall be great, to make all national laws, and bear rule, and build up the church and make it strong, and fear the Lord their God in whose image they are made. It shall be the same with the white man that it was with the children of Israel when they feared the Lord their God and did not dis-

honor their race by amalgamation with other people and their wickedness. You shall commit no abomination for the Jews are of the same blood with yourselves according to the flesh, and they are your example, yet they forget the Lord their God, and their land is a desolation this day.

Political matters shall not be allowed in the church. Let the dead bury the dead politically. No funeral sermon allowed for the dead in the true city. Not even for a King or President, neither their image or likeness may be seen in the church but as a member of the church only.

Habits of industry, temperance, and pride of race: even the Ethiopian shall be proud of his race, even as God has made him, and may have his own pastors, of his own people, likewise of all nations.

Every church shall have its teachers, its stewards, its elders, and a deacon; and every bishopric shall have its bishop and its grand stewards, and arch deacon.

The grand stewards being also trustees for any appropriation made by the churches, and for all effects, shall see to all things needed. A grand steward may be elected to office by the stewards of the district churches. The arch deacon shall be ordained of the ministry. Any appropriation must be signed by the deacon.

Thus shall all things be set in order for the great and glorious battle, and you shall subdue all wickedness and trample it under your feet, and cast out all manner of wickedness and abomination, between men, between women, self-abusers and the oninest, fornication, adultery, filthy talk, profanity, lying, necromancy, spiritualism, beastly abomination, thieves, murderers, idolaters, whorish and extravagant dress, child murderers and abortionists.

A woman having an husband and if she conceive seed she shall not drink strong drink, nor wash any garment, nor violate any of the laws of temperance all the days of her conception, or afterwards, shall not trust her offspring to other hands but shall nourish it in her own bosom.

A person should grow until fifty years of age. Strong drink, drugs, much medicine, tobacco, opium, will prevent the full growth of man, and shorten life, and its evil effect will descend to the fourth generation. Low living is hurtful, even as bread and water alone without change, while an endless mixture at every meal is an abomination. Excessive labor either of body or mind, and trouble is not good. A light and a contented mind in all things that you lay your hand to is to live long upon the earth, fearing God always.

Did not the apostle teach that there was a change in the priesthood and also of the law? And if there was a change would not that continue both in another form, both of which are here given for the true city only, and that from the foundation of the world, including the great Bible mystery, and the vast source of all true knowledge for that great militant army whose numbers shall be as the sand of the sea, in multitude. Now the corrupt and barren strates of sectarianism, together with the old mother of all, is without, law, has no Bible mystery or knowledge, and in her is found the blood of all nations, and of all that was slain upon the earth.

Concerning the corrupt times and that great night of moral darkness as shown in the book of fifty-five of the Bible mystery. Spiritualism and war has made a frightful corruption. And it was so that men were intemperate and drunken, that there was a Good Templars' Lodge started, and men and women were bound to be true to each other to be a sure protection, and to encourage a good cause in temperance. I sent my sons and daughter. After a time one by name, H. Jenkins, saw my daughter home to the gate, but with a guardian, and after a time he saw her home again, but without a guardian as was the custom with others, and he insulted her on the way, and she had to fight to save herself, and fought, and whipped him out, and run back to the lodge and exposed the viper to her friends. Now I knew that libertines had friends and I hesitated for a time, but I knew that they would lie, so his arrest was caused, and he was put in prison according to law, and the

libertines, his friends, arose, like the rising of Sodom, and conspired in his favor, and turned him loose one hour before the time set for trial, and he went his way, and the righteous hid themselves and said you do not know your friends for they do not choose to be known.

Again I demanded of the Good Templars that Jenkins should be turned out in disgrace as the honor of the Lodge demanded it, and while they delayed the intemperate portion of the public saw that they could do the temperance cause an injury, and they made war against it, and called it a house of ill-fame—a house of libertines and prostitutes, so that the whole city was on fire with the noise, and the Lodge being angry granted a trial, and in the trial Jenkins, the libertine, was allowed to defend himself with his own evidence and he testified, and overswore himself greatly for the time gone from the Lodge, as shown by four or five witnesses, which was a very short time, and he testified to a great long filthy lie, alleged to be over a fence, near a large tree, and near Mr. Goodhart's back door, and within plain sight as it would have been, and easy hearing of the same, and near a mile to and from the Lodge. And he over swore himself and made his stay long and killed his own evidence, and the case was decided against him, and he was turned out of the Lodge.

So I sent my children away on a long journey to get clear of the noise, and my own sister, whose marriage kin was envious and profane, neither feared they God nor man, were old enemies, conspired against my young and tender children who were strangers, and she believing the libertine's lies, turned them from her own door, and there was a great noise. Again my children journeyed on foot and went to another sister's, an aunt, Hester Anne by name, and she received them with joy, and made their sad hearts glad, for they were very young and tender, having walked altogether eleven miles in a strange land among strangers.

Again the vile libertine mob arose in Bloomington, and all the vile cowards who feared their lies, for they could ruin the

reputation of any young maiden, either by force or words, and as soon as they saw that my daughter was away, with her brother on a journey, demanded a new trial, and made complaint against her in the conspiracy, and the Lodge granted a trial in haste, giving three days grace, instead of thirty, as was law in such cases when absent. On the first day was the notice served, late in the day, and on the third was the one-sided libertine trial. In the trial Jenkins, the libertine, reconferred and gave in his evidence to Stillman Churchill, the appointee and judge of the case, who was an enemy to virtue and a friend to libertines. And Jenkins had three friends in the case, John Hughes, Robert Paris, who acted as Jenkins' grand worthy counsellor and witness in the cases, and Churchill, the judge; and the cowardly mob was all one-sided, and Jenkins was their champion in wickedness, for he was a rebel and proved himself afterwards to be vile as wickedness could make him, and they defended him, and turned my daughter out of the Lodge, because the vote of ill-repute was the strongest.

Again I demanded of the Grand Worthy of the Lodge that this wickedness be reversed, and honor and virtue be made honorable in the Lodge as I had obtained one former trial with difficulty, and have beat them on their own ground but received no answer. Thus wrong, corruption, and wickedness ruled the land.

Thus shall the law of the avenger be made royal, when the law of the land fails to punish the libertine, that their sins should be laid to the doors of all the kin of the damsel and one of them shall arise and avenge the wrong done unto her, and slay the libertine, but if the damsel have no kin then their sin shall be laid at the doors of the righteous, and they shall arise and take the libertine to a valley and stone him to death, and the valley shall be called the valley of Acher. Thus shall you destroy the wicked who send tens of thousands to houses of ill-fame.

If a young man look upon a maid and entice her and com-

mit wickedness then they shall marry or be as the libertine. If a man having a wife look upon a maid and commit sin, or sin with another man's wife, then he shall be as the libertine. No damsel or woman may hide the sin of the libertine through fear of their lies, but if the man is accused falsely he shall go to the judge of law, in the place where he lives, and there shall be a fair trial, and he be set free, or if there is doubt in the case then he shall flee unto a city before the avenger and be free, and that city shall avenge any wrong done unto him, as a city of refuge.

In National or State affairs you shall be governed by principle, and not by party. The will of the people is supreme, and all laws shall be ratified by the popular will of the State or of the Nation. Also delegated powers are so delegated by the popular will only, without disfranchising any of the Elect, so born, save only those who are in prison for wickedness and crimes under bonds.

The President of a nation, or King, may not suffer any tyranny, but shall have absolute power to make any law void until the voice of the people can be had in the matter and its faults which the head ruler may set forth. No unfair means may be made to carry or defeat any law when before the people. If the law, at fault, is sectional then the voice of the people shall be sectional. May not in nowise heed the lies of any political huckster, for they be leaders of the blind only who serve their interest—lying is a trade. They that lead captive shall go into captivity. They that kill with the sword in war shall be killed with the sword. They that do evil unto others to him let evil come seven fold; but the Lord Jesus taught that the wicked should be punished world without end. And if the law of Moses was absolute, what then is the law of the faith compared with the great liberty? Behold your wickedness shall be ruled out with a rod of iron.

Every nation shall be well represented by the people, and to them is the making of all national laws. The head ruler of the nation is the executive, having absolute power, and can

make any law void that is tyrannical, or law that has an evil tendency.

Honor to whom honor is due, therefore the President or King, shall be absolute in honor, and may dispose of the services of any man in the nation for a breach of honor, or for any scandalous or dishonest conduct as an officer, or representative of the nation; but the head Governor of a State he may not dispose only by vote of the State; likewise of the King or President, he cannot be disposed only by the popular will of the whole nation and the vote shall be two to one. First, by a two-third vote of the national representative for a disgraceful, scandalous life and for high crimes, and then by the people without delay, and the vote shall be two to one.

All national laws shall be ratified by the head ruler, otherwise the law is void, except when passed by a two-third vote, first by the representatives and then of the people, which shall be two to one. No ruler of the nation shall receive any gift or present. It is a bribe, neither sell places of trust or make merchandise out of the people; likewise of every State. If a man receive the mark of free trade then all men shall receive the same mark in his hand. No privileged class. If one man can manufacture money for the people then all can do the same that will. Shall not lift the tax of the land for one man and shut down for the other. The door that is open to one is open to all. Every State and every people shall elect their own rulers. One State may not make rulers and laws for another State, neither one people for another people of the same race. Every State shall make its own laws, and every nation its own national laws. The nation shall not make any law for any State not delegated, neither disfranchise any white man for any wickedness, to lead captive, neither sell any human being for a slave, because of debt or wickedness, to lead captive. Neither may a nation make war with another nation. But if one nation shall rise against another nation, then the nation wronged may send the other nation away forever, and shall not deal one with the other, and the nation wronged may defend

herself. No man shall receive a special mark of merchandise above another man.

No State shall violate its federal compact with the nation, neither shall the nation use any State right, but only that which is delegated with another State. What is it that makes war but wrong, and wrong is tyrannical. If there is a national constitution made by the consent of the nation, and ratified by the people then no man may add thereto or take away from, to alter any of its laws without the popular consent of the whole nation; first, by a two-third vote of the representatives, then by a majority vote of the people, likewise of every State constitution so made and so altered by consent of the people. Moreover, if there is a national centre constituted to test the constitutionality of any new law, old or new, then that centre shall be absolute for the nation, likewise for every State and its people guarding all law. Thus the laws that the people make to themselves shall be absolute, and the king is bound thereby and may be called in question of transgression, likewise of all members and representatives of the nation to banish the ungodly corruption of a wicked generation from the land. High places is the mother of all wickedness. So shall every nation have its laws and national affairs separate from the church and its laws. There shall be no union of church and State.

In the church it is a part of the Royal law to obey the law of the land, especially when it does not conflict with the Royal law. When Jesus Christ was on earth he lived a Jew according to the law, and observed all the feast days until the day of his death, when the ritual part only ceased. This would take the Royal law back to its earliest times, even from the foundation of the world, with the true faith comprehending all mystery and all knowledge. What does the word of God say? "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life and out of the Holy City, and from the things that are written in this book." Now I would ask you how this would compare with sectarianism, since they take only what suits them of all

the vast Bible mystery and Encyclomania of knowledge which it contains? Not one of them has a law, but only a few articles of a creed. Again, if any man shall add unto these things you shall add unto him the plagues that are written in this book. How would this compare with Popery, the old mother church of all, as it comprehends all the lies which is outside of this mystery with all their abominable corrupt faith and living. Take it altogether, it is hate which they teach, covetousness and lies that are continually exploding their ranks. The rock that was cut out of the mountain without hands will make chaff of them and the wind shall carry them away as bats and owls into the desert. Outside the city there are thieves, murderers, whoremongers, and educated liars, and every excess in high places. Everything that sectarianism touches withers and dies, and becomes base and infidel, as the chaff from the sectional grinding.

The Word says "other sheep I have which are not of this fold, them, also, I must bring and they shall hear my voice and there shall be one fold" (church.) (Let both the old whore and prostitutes see this) "and one shepherd." There is the Baptist church, the Presbyterian, and Methodist, who certainly preach Christ, but is Christ Mormon, having many wives to which there is no latter day glory promised.

But for all those that will and those sheep which are outside of this msytery let them come into the one fold, under the wings of the true faith to which they come to trust.

"Those that are in health, on fast day, may eat all they want of fish, both salt and fresh, with the fruits of the tree after the variety of every land, save only the acid kind, which shall be used sparingly. After fast day you may eat the green herb of the field with flesh, clean flesh, with all manner of fruits, but only one or two kinds at one time. The flesh which you eat on fast day shall be fish that hath fins and scales, and the flesh on feast day shall be clean flesh, monthly flesh according to law shall you eat it.

Those who choose the unclean may eat it after the law of the

unclean, with the mustard and the cayenne after his kind, and the green herb, and the fruits of the field. Your cattle also you shall not mix, by causing them to gender with a strange kind, but improve the native after his kind, and your fruit trees and all that thou hast the native after his kind, which is the best for health. May not use anything that is adulterated and mixed, as those who sell to defraud. If you use strong drink you shall use it as a medicine only, as you would use a drug, but avoid all things that are revolting to nature as a medicine, if possible, and when medicine is used, use as little as possible. Let your conscience be free from the taint of all wickedness, envy, strife, malice, disunion, excessive love, pride, extravagance, and all things outside the city of the true faith. Whatsoever you do let it be done in the name of Christ, according to the gift which the Lord has given you. Extempore is the rule to those who have the gift, but to those who do not, the Lord has said, thus shall you pray, a short prayer, learned by heart, as you may choose, otherwise such an one may have a great gift, and they are apt to be the conservative, and the salt of the earth, whereas the first, when out of the right tract, lead as with a whirlwind to destruction.

Infant baptism is an act of consecration, and with the adult it is the same, and also a covenant, even as the child is covenanted and under grace. Both are children in the faith and under the care of teachers and elders as guardian angels. Let mode in baptism wear itself out, as it amounts to nothing, only you shall use the words, Father, Son, and Holy Ghost; any variation from it is a transgression. By the same spirit is all things. All that you see is the gift of God by the same spirit. Man only, is the transgressor, and the first thing they believe is a lie, while truth must stand at the door and knock. Christ is truth through which all things are made.

The first of the two types as the Elect race are the chosen, Elect of God to bear rule and subdue the earth. They are the chosen warriors to carry the glad tidings of the gospel to all people. The leaner nations who come in as the wild olive tree by

adoption and are grafted in, but as their parentage is not shown in the Bible they did not spring from Adam only by supposition, and as supposition is ruled out as forming no part of God's word, you may not add anything thereto. The African and the Indian are men, but as they were not created in the likeness of God, they did not descend from Adam only of the new creation.

The descent and parentage of the white race is shown in the Bible until history record, and also of the Ishmaelites, the second type, and their parentage, but not of any other people, nor of any of their types, but as Esau sold his birthright, so can the white man lose his by change of type with any other blood, or antediluvian wickedness, to share the right to rule with any other people. Do you not know that they would hold the balance of power with corrupt politicians, and would demand any social intercourse with the whites they pleased, and would have it in their wickedness? Christianity and Christians demand the highest type of the human race to rule and hold dominion and to make all things great.

The political power in authority at Washington, in 1868, was one of the most diabolical and corrupt bodies of rulers that ever disgraced the white race, Christianity and civilization. They were the most corrupt prostitutionists that ever lived. The most insulting and vile.

If any of the leaner nations show any ability for self government let them do so among themselves, but let them imitate the white man, the Elect, and also in church matters, but there must be a supervision of the Elect, for their mission is to overcome and conquer all things and to subdue the earth, as shown in the sixth day in the creation of the world, and to hold dominion. The knowledge of this mystery is theirs in the great battle from the foundation of the world, and is not left to other people. Moreover let the lay portion of the Elect race see to their own rights.

If because one has the gift of tongue, another knowledge, another judgment, gifts of sciences, arts, merchandise, and

honest labor, is that any reason that the gift of tongue should be a thief and a conspirator to degrade his race for gain, or if in judgment should one take a present or gift to blind his eyes? Let no man prostitute knowledge to an evil purpose, likewise of all things. Supposition and guess work forms no part of the scriptures, and as the parentage of only two types of Adam's descent can be shown, all others are ruled out as forming no part of the Elect race of mankind. Therefore there is more required of the Elect race than any others.

The Jews form a part of the Elect race and are of the same blood and descent with the two types, but they have made themselves reprobates willfully, as all do who are so stubborn. Jesus (Jews) Christ, to Christians, was a Jew and lived as did the Jews, in the Jewish Church, and as for the Jews, so called, they cannot claim their Royal descent only through Christ as shown by the law of Moses.

To add sectarianism to the Scriptures would be a gross violation to the word of God, therefore no man has any part in it through them. They are ruled out and forever disfranchised, as there is but one church, and as Popery has added every known lie, behold the fall of Babylon.

Tyrannical diet is ruled out, as every land has its proper meat, and its laws thereto, and they shall not be violated. A strict diet would be for many in this land, after its laws, clean flesh and no others, monthly flesh both of the milder kind and of the stronger kind, and fish that hath fins and scales.

On separation day, in the beginning of the day, of fowls whose flesh is seven day, shall you eat before the full, and after the full, fish; clean flesh, both salt and fresh, seven days, then monthly flesh, fresh from the stall shall you eat it. Rogation is stronger than separation day so shall you overcome it in thy habit, as it produces the tender and short lived generation and early developement of mind, while separation day produces the long lived, slower and surer growth both of body and mind.

All manner of fruit and the green herb with flesh, clean

flesh, and the unclean, as one may choose, according to law; as God has divided to all nations, and to him it shall be clean. The clean for one and the unclean for the other as they choose.

Mode in baptism is ruled out, as John's baptism was abolished mode and all, and for Christ's baptism you would do well to take the water up in the hand, whether you are in the desert where there is no rivers, or in the frozen region of the North, or in a land of much water, or on the ocean, and make three effusions and in the consecration it shall be a lay of the hand. Know also that many are baptised with water before the baptism of the Holy Ghost, as shown in the Scriptures, and some afterward. Likewise in ordination, where water is not used, it shall be by laying on of hands; otherwise they are not baptised with the baptism of the Holy Ghost.

For things consecrated, both of wood, gold and silver and things dedicated to the Lord, shall be sprinkled with water. The altar, and the table and the two plates for the sacramental bread, and the vessel for the wine, and the three candlesticks, and the twelve cups shall be sprinkled with water, according to the law for cleansing shall all things be cleansed and dedicated to the Lord, and in all the service of thy vessels shall all things be consecrated and not prostituted to other uses.

Divers doctrines are ruled out by which the blind lead the blind to violate every law, and all their lies by which they add to and take from the word of God, and every ism of whatsoever name, and filthy thing, shall have no part in this mystery. The whoremonger and the idolater, and the libertine, and they that believe their lies shall have no part in the city. And as there is but one fold and one church, all others are ruled out as forming no part of the Scriptures, and as all are without law and Bible mystery, they have no part thereto, not even the Jews to any part of the law of Moses as a sect to lead the blind,

The great mystery of the vast system of sectarianism is the harlotage of the old "whore" of Babylon, who has prostituted

the faith that Luther redeemed to all manner of evil, and such is the excess of the wine that the whole world is so drunken that they do not know light from darkness, and if a wise man sees the light he is so terrified at its vast grandeur and glory that he will go back and make himself drunk with the wine of the old prostitute.

A vast amount of the errors of the old mother church is to be found in the sectarian prostitution, and the beginning of heresy is their anti-christian doctrine, as to Christ. If God merely revealed himself to man, through man, in disguise of the flesh, God, who is a consuming fire, never had a son, as you would prove, but of the Holy Ghost not so. This is ruled out, and you will do well to believe on the Son of God, the descent of David, as the Son of man being our kindred, and the Son of God after the conception of the Holy Ghost.

He that hath an ear let him hear what the spirit saith to the seven churches that differed but little one from the other, who though guilty in one, are transgressors of the whole law of the faith, and yet you are much worse than they, even Jezebel dressed in filthy rags to sectarianism. Let libertines, adulterers, and fornicators, and murderers, and thieves, only defend them. They are the blight and mildew, and the locust, and the palmer worm, and the grass hopper, and the beetle, and the lice and the scab, and the murrian, and the mullin, and the thistle, and the brier, and the thorn, and the mother of all ignorance.

Vast sections of country has been so completely sectarianized that it is impossible to form a church in the interest of any one creed, except in large towns where enough of one kind can be got together to start a half dead church to sectarianize a few more in the interest of sectarianism, or dress a few more in the interest of Jezebel and confusion, so that Christ is not preached in the midst of starved and hungry creeds, dressed in filthy rags and called the Brides of Christ—miserable prostitutes,—and the more it is preached, the greater the evil. Separate

Christ between prostitute churches, and defend it if you can. Any man that preaches Christ in the interest of prostitutes, does so in the interest of the devil, by dividing Christ, and as there is not of one set of prostitutes sufficient to make a church the other prostitute creeds will not give in and Christ is not preached, and yet when preached all goes to sectarianize men against Christ that the famine may come. He that hath an ear let him hear what the spirit saith to the churches.

You make war and lead captive and breed hate, but you shall not go forth to war against the Elect on any pretext, only you may defend yourselves and your own homes against the invader. The tyrant and the oppressor shall be voted down, and for this a convention may be called, peaceably.

Concerning the second type of the Elect race, whose parentage is Esau and Ishmael, you may not make war against him; forever being free he shall remain so, and be a separate people. Shall not suffer any base blood between the two types.

As for the races whose parentage is not shown you may make war against them, and make them behave themselves, but not to lead captive or to make a slave of them. They shall respect the laws of the Elect race whose mission it is to rule and subdue all things. They shall not suffer any base blood between the races, nor divide their mission to rule with those nations who are not of the Elect race. Yet all nations, people, kindred and tongues, are of one blood, spiritually according to the faith by adoption, as the Elect equally in the faith, but not to rule. The right to rule and conquer all things is the Adamatic race, whose parentage is shown, their superior ability being a proof, also, of their mission.

Shall not corrupt the seed of thy field by causing it to become base in the same field. It is a violation of the law causing the plague. There shall be a separation from rogation, the longer lived from the shorter lived, and one kind from another kind.

Shall not mix thy cattle and cause their blood to become base, to cause a plague of an untempered flesh. Neither in thy

sheep, nor thy horses save the mule, as the plague is cut off in the increase, neither in thy fowls, or of any beast, to work an abomination to cause a plague.

Shall not cross thy fruit trees save only those whose seed will not reproduce its own kind, as the apple, which must be grafted into its kind; choice fruits shall you graft only, but of whose seed that will reproduce itself you may not graft; shall observe and do, and in all thine increase, both of thy body, according to law, and of thy field, thy wheat and thy corn, and thy vineyard, and in all thy fruit, and all thy seed and thy cattle, as God has made them to cause an healthy issue. shall not violate any law in meat and in drink, nor anything you lay your hand to. Shall fulfill all thy mission as the elect and increase in knowledge and teach the same to all nations.

There shall be one law for all nations, and one law for the church. Every church shall be independent, according to its own vote, and every delegated power shall be binding, so delegated by vote, and it shall not be broken only by vote a large.

Likewise of every State, they shall be independent according to its own vote, and every delegated power, so delegated by vote shall be binding and shall not be broken, only by vote of the whole nation, and beyond the power so delegated the nation has no power only to cause a vote of its people. There shall be no union between Church and State, and no delegated power. How is it that you never learn by the terrible examples that God has suffered to be repeated in the rise and fall of nations, yet this nation has sown the seed of Babylon deeply, and drank the wine of the old prostitutes to excess, and spread a union over the bed of hell when they put the African to vote and rule with the Elect race.

Comprehend this great mystery when it swings around like the whirlwind, and comes to battle against that vast and drunken prostitution, and all the vile set that curses the earth. I heard a man call Moses and the prophets all the "damned scoundrels that ever deceived the earth," to my face, the other

lay, and yet the world is full of this from the excess of false teaching.

Call it justice when the wicked and vile go free, when truth tands in the streets and pleads with mockers.

It is a marvel what bad men will do for gain. The just restoration of the Union was prevented by the assassination of President Lincoln, for he was generous and forgiving in this. The subtlety of the occasion required Booth's dead body, and not his crippled, helpless and living body.

The attempted impeachment of President Johnson eventuated from the same policy.

This index of the times that passed over us, from which my own kin fled, as from the burning of Sodom, eventuated in the writing of this mystery in the midst of thick darkness, even as the waters of the Egyptian Sea receded before the children of Israel, so of darkness before knowledge, a vast amount of which has been and is being fulfilled.

God has condescended to be a near kinsman, through Christ, for Christ is both the Son of man, being our near kin after the descent of David, and the Son of God by the Holy Ghost. How beautiful this mystery is, and of our Royal relationship with God, according to the Royal law. Even the African and all nations who are not of the Elect can claim their relationship, and are grafted in, and are a part of the one church by adoption; baptism and the sacrament of the Lord's Supper making them of one blood, spiritually, without any blemish. The church being subject unto Christ, as the wife is subject unto her husband.

Bloomington is a fine city, and there is plenty of good people sufficient to transform any city into an earthly paradise, but they are divided greatly and their influence lost, as it is in every other place. This makes wickedness triumphant and defiant, and no one can attack it without greatly injuring their business or calling. The wicked, O! the wicked! They are the scab and the lice of Egypt—the palmer worm, and the fly, and the locust, the smut and the mildew, the beetle and the grass-

hopper;—thieves they are, living on God's bounty, and getting the rain that falls on the righteous, for they are even rulers of the land, as God has said they are the head, and the righteous the tail, when they transgress the law of God and prostitute the faith. They are the chaff of the summer's threshing floor. They are the lower grade made up of both rich and poor, the descent and offspring of Babylon, and of sectarianism, all retaining their different creeds as the scab and the lice, the palmer worm and the fly. There also is a higher grade—a vast number of them, but they are so situated that enough of one kind cannot be got together to form a church; and yet the work goes on until "death, mourning, and the famine" is reached, and every plague, as shown by this mystery. Plunging blindly into every excess of wickedness, to save themselves from destruction, or to prolong their days by catching at the wind as they are blown away. Are there not any righteous in all this? There are, but they do not choose to be known until the time.

One of the last freaks of modern wickedness is the divorcement of woman from the rule and protection of man, by allowing them to vote and bear rule in office in violation of the law of God. It is a movement of spiritualism and modern infidelity. Man is the law and guardian angel of women, and will be as long as the law of the forbidden fruit is in all our meat, and in all that grows upon the earth. Eve had no passion for her husband until she did eat of the fruit of the tree of knowledge of good and evil, neither had Adam any passion for Eve, his wife, until he did eat of the same fruit, and since, there has been so much foolishness in the world about this mystery. I will say that some plants and fruits possess a very large supply of the essence of this fruit, and that no man living outside the garden of Eden can live without getting it, and that too without going back to Eve to inherit it. It pervades everything so that beasts, birds and fishes get it, although it was not in the garden of Eden, save one tree only. Eve knew no

man save only her husband, likewise Adam, he knew only Eve, but from the senses to the mind.

And let me tell you plainly, in contrawise to all men, there is a vast and beautiful heaven in the earth, and a world also, with its ring Tabor, and that the tides and nearly all the ocean currents are caused by this machinism, as shown by the alphabetical letter plate, seven. On the coast of Norway, there are scores of intersectic vents, and some of them large and quite direct, and from North Cape to the Cape of Good Hope there are hundreds, and likewise from Cape Horn to Behring's Straits and beyond. Late discovery has added to this mystery of plate seven, which is a vast embodiment of knowledge. It pervades every living thing, and carries twelve courses in one year. Separation day is on the full of the moon. This was the time when the Savior was crucified, on the full, therefore, the proper time to fast is immediately after the full. It is a beautiful Bible mystery, and a law of the universe.

Clean flesh shall not be sold in a stall with the flesh of the unclean, neither shall the flesh of clean beasts touch the flesh of the unclean. Also fish, clean flesh shall not touch the flesh of the unclean.

Also any household where clean flesh is the law, the flesh of unclean beasts is unlawful, both the flesh of the unclean and the fat or oil may not be seen nor used for any purpose whatever. But if you go abroad unto a neighbor where unclean flesh is the law, then thou mayest eat of his meat, and it shall be to you the same that it is to them, it shall be clean.

The law and descent of the Elect races is in this wise. The Persian Empire was largely Jew. First, by the ingraft of the ten tribes of the children of Israel, that were carried away captive by the children of their fathers of early descent. Second, the ingraft of the two tribes that were carried away captive by Nebuchadnezzar; and in the reign of Ahasuerus the Jews ruled the nation, and it was the power and wealth of that nation, which was largely Jew, that rebuilt the second temple, under the superintendence of a few Jews, who had not lost

their descent. Now this ingraft was a healthy people, from which the present white race descended, as well as from all Jews that constitute the Elect, and we have it as absolute law that clean flesh is the best for that race of man. Absolute law that they should rule and subdue the earth. Absolute law that their mission is an exceeding great one. Let no man therefore be a traitor to his race, to put the African to bear rule and reign over him. The man that would do this is seven times more abominable and wicked than Haman. Come, O, come, ten times ten thousand and thousands of thousands. Even as the sand upon the sea shore, in multitude, so let the Elect be in the great battle.

A minister of the gospel, a learned man, read this mystery not long since, and said that there were some good pieces in it, and some pretty wild; both the learned and the unlearned would say this when they utterly fail to understand it, in the vast reach of its strongest points that bind it all in one vast and beautiful mystery; such men will go back to sectarianism, to defend it, while those who understand, marvel at the narrow minded meanness that separate two churches. The swine goes to his wallow, and the dog to his vomit, when the Pharisee thinks himself better than the Publican, and making the proselite worse than he was before, so it is of the blind.

It was not our purpose to apply the knife so deeply, but the sore is incurable. Sectarianism has no works but evil works. How many married women are there among you, who are child murderers, causing untimely births. They number thousands. Even medicine that should be a blessing is turned into a curse to prevent the natural increase of the race, and your young men terrified at the ungodly waste of fashion and looseness of morals refuse to marry and indulge in fornication, and every abomination, while the whole of you live corruptly and unlawfully, and corrupt the seed of the field, and your cattle, and your horses and your sheep, even to your fowls, and the races are corrupted with every conceivable abomination. Therefore,

sectarianism if persisted in, would destroy the race in a few generations because they have not works.

I do not wish to overthrow the churches where the true faith is preached, as the Methodist, Presbyterian and Baptist Churches if in knowledge and works they were of one mind; and there were stewards, a police to look after the welfare of the church, and wait on and conduct the same. Let them have their Elders, and also their Deacons, Bishop and grand stewards. Then you may have works, that you may have works and faith also. Begin with reason, judgment, justice and knowledge, for you have none of these, when ye have faith without works; and for works you shall have teachers to teach the whole law, teaching all the laws of temperance, and of health that you may be covered with beauty, and multiply as the stars of heaven, and living long on the earth, shall not plant any corrupt seed, not even to the seed of the graft, for the seed from the fruit of the graft is base, may not plant or sow any base seed, nor have any base blood in thy cattle to cause a plague, neither may you buy or sell anything that is base or adulterated article to defraud.

And as to National affairs, you may not impose any law on the elect race which law is not a law of their own, neither impose upon them any ruler against their will; shall not violate any delegated power, or federal compact, nor make war against the elect race.

No man shall be a chief ruler of a nation without the vote of the nation, neither may he serve the interest of any clan or party, but impartially the whole nation.

This is absolute, for partyism is a curse to any land, and you shall kill this ungodly monster of wickedness. No man shall run for any office of trust in the interest of party, but impartially, otherwise they are thieves. No ordained ministers of the Gospel shall hold any office in State or National matters, nor express themselves either way thereto only as they choose to vote, and that without voting for corrupt men.

Do works therefore, meet for the bride of Christ, for the

doom of sectarianism is sure. It is curious to see the devotees of sectarianism between their hobby and their prayers, and utterly without works or reason. To have as many children as they want and no more is quite fancy, like their religion.

But to come to works, parents shall visit their children when sleeping often enough in the night to know that they do not have their heads covered, otherwise if the vice is not broken they will grow up with a soft flesh, and flabby, with a stupid intellect. Fresh air is life, foul is death from the child upwards. Shall surely own the cow that gives milk for your children. Shall surely teach them to avoid all sin and its evil effects. Shall teach them reason and give them a religious education, but you may not tire them with formality, learn them a little prayer, learn them to be truthful and strictly honest, also habits of industry, but let them frolic and play, and laughter it is medicine. You do not live and bear the image of God, for naught least you loose and forfeit this heavenly gift, and become a devil and are cast into hell, where it is impossible that there should be any rest day or night; as a devil in that state has no friends but enemies. All nations immemorial, have believed in their simplicity, that there is a hell, or place of punishment. Jesus Christ taught the doctrine. When a man works six days in a week, that is works, if it is done to advance the Kingdom of Christ according to law, otherwise it is not. Seek first the Kingdom of Christ by your works, and the Lord will bless your works with an abundant harvest. Bring forth works meet for repentance, signifies that faith and works may not be separated; but if you have got a church hobby (devil,) doctrine by which you treat your brother mean, you had better go to a Lunatic Assylum.

The year One Thousand Eight Hundred and Seventy-One closes the vast mystery of sectarianism as a habitation of devils, together with the dilapidated, broken-horned monster, the mother of them all, and this includes the whole world of Adam's children according to Holy Writ, save only those that should prepare for the battle against this ungodly wicked pros-

titution from the first Babylon down to the seventh. This is the true index to the little book. Moreover, what wickedness is there that you are not gully of, even as the duration of the lake of fire is commensurate with its depth, and it must continually recede. It is the reverse of all good, for there is nothing there that bears the image of God. Be careful then, that you miss not Christ, and loose this image of God, and his likeness in the terrible deformity of anti-christ.

It is no use to plead with sectarianism, they are bound down with fetters of iron. Every church is a dead lock in the chain, and dragging each other down to sure destruction. Even as the fragments of your broken ranks, so are you ground to pieces, as the summer's threshing floor. Behold I have turned the mystery of Babylon around against you, without releasing the old mother; and by her wickedness, and whoredoms, she is the mother of it all. This is the sure index of the book, moreover all the plagues therein written are against you. They are sure and certain, and against all your merchandise, for there shall be a plague on everything, and as you have conceived everything, so shall it conceive all these, the blight, and the mildew, and the smut, and the palmer worm, and locust, and the grasshopper, and the beetle, and the fly, and the scab, and the lice, and the fever, and the murrian and every plague.

The date and fall of sectarianism would count from the time that the North rejected the union of the States without slavery and for a substitute they made choice of a military despotism in league with the African to vote and rule by disfranchising the Elect race, thereby forcing one of the most humiliating insults upon eight millions of whites that history ever gave any account of. Christianity was prostituted by Northern sectarianism in favor of God and humanity, (pretext,) to the behest of the most corrupt politicians that every cursed the earth. Thus driving forever from the already shattered ranks of Northern sectarianism eight millions of whites—a vast breach in the protestant wall for Popery to walk in at.

Again, Christianity was laid on the altar to the behest of

politicians, by Northern prostitutes against Northern Democrats, because of their protest in favor of the Union against this great wrong, and they, too, are coming out of her burning.

Where now is the balm for you, for the deadly wound of Popery was healed. The book showed you what you would be in union, and what you was in disunion. "They that lead captive shall go into captivity. They that kill with the sword shall be killed with the sword." They that go with devils shall have their reward with devils. A new political party is springing up now in the interest of temperance. This would make another grand slide for the sectarian raft to split on. I am showing this as examples to the city that they mix not with anything outside the church. It is your vote that they want to slide into office on. They are political cormorants and thieves. You shall not sell the influence of the church to anything outside of it for good or evil. "Outside the city there are dogs, sorcerers, whoremongers, and everything that loveth a lie." Temperance is a part of the law of the church, and strong drink may be used to disenfect, as a medicine only when necessary, and that is not often; even tea and coffee is a disinfectant. Temperance, reason, justice, judgment and knowledge, according to the law of the church. All manner of gift and diet, according to the law of the church, which is for the whole world; and as the baptism of the Holy Ghost is in every variety, according to the gift, even to be buried with Christ, so are you baptised unto every good work, as the baptism of the Holy Ghost divided to all people, even as the church the Bride of Christ is to all nations.

PART II.

Before the flood, and from the beginning of the third day in the creation of the world, there was no molten sea shown at the poles, only of the flood's introduction, bringing all waters of the ocean to the same level, and thus cutting off all chances from another flood; and also any rapid changes in the struc-

ture of the earth, as was the case before, when there was less water inside, and more power in a direct manner to cut away and undermine the foundations on which the continents rest, and thus section after section, avalanches high and wide, and vast lengths, rolled into the ocean, and thus vast lands submerged. Geologists do not honor the Most High, nor consider the vast power by which God worked in early times in the formation of the world. It is too great for them. Conceive the idea of one half of a vast continent being cut away in a short time inside the earth, from a corresponding continent outside, one-half of which would sink below the ocean, leaving a high and bold front remaining; or perhaps it would sink in terraces, which is the more likely to be the case or a vast slope and low lands.

There are internal changes now going on in the earth, but they are slow and almost imperceptible, as the sinking of some parts of Greenland, and northern Europe, and Asia. The furious currents inside the earth, washing over these parts and wearing it away, while other parts are raising by additions. As for the other parts of the earth's outer surface, the interior foundations are more elevated and out of the way of the fury of tidal currents, and whose base is the most subtle rock.

The sealed book of fifty-three showed the earth to be two hundred and fifty miles at the equator in thickness through to the second heaven in the earth. This is more likely to be less than more, or rather to be taken at a variation, more or less.

This crust—outer formation of the world—which is stratified, and parts non-stratified—is full of deep caverns, laying deep under ground, some of them miles in width and hundreds of miles long, with their variations. Some of these caverns are full of the most explosive gasses, which causes earthquakes, and sometimes sinking large sections of land, and raising others, by forming new caverns in place of the old ones, by the same agency. Some of these caverns are full of water and fish. Some are full of oil. There are vast rivers under ground, deep down, and rivers of oil, whose outlet is the bottom of some

wears; it is known that decay and age will sink a continent below the ocean unless re-enforced, but these changes are slow; since all waters has ceased to be so positive and negative between worlds, for then everything was with power to work changes, the great hidden maelstroms in the deep sea beds, and the "fountains of the great deep," underdraining the ocean still, as the life of the ocean. The wind blows, and the ocean flows, but not without the creator motion to all things, and in the new earth fire will be the positive and negative element to form the new heavens and new earth after God's own hand; for who is like God, mighty in power, but from the mind to the heart.

"For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain.

"And it shall come to pass from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

"And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh."—*Isaiah*.

Concerning the children of Abraham, was there ever a Jew only by promise? Who then are in possession of the promises but they only that believe in Christ according to law? Are not the children of Esau and Ishmael descendants of Abraham? and of the circumcision? And did not Abraham have sons born unto him after Isaac, six sons and their descendants? And are not the promises to them as well as to all the world? To be a Jew, then, one must believe the law, and to believe the law one must believe Christ, not as the Jews do who look for a Messiah, who is not able to fill out the law and make the promises sure, as Christ did. But the Jews have been blinded by anti-christ, who believe in one God only, as the Christ without law; while the Jews believe God also, and the law, and therefore believe more than anti-christ, save priestcraft and their

lies. Did not Stephen, the martyr, see God, the Father, and Jesus Christ, the Son, standing on the right hand of God?—two separate persons, yet protestants cannot stop preaching anti-christ—feeding ignorance and fools by the million.

Is not Jesus Christ the Son of God by the Holy Ghost, and the son of man by the Virgin, his mother? being near of kin unto us, the son of man, as well as unto God, by the Holy Ghost? You want anything more beautiful than this—a better law of salvation—harmonizing all things—the creation with its seasons, and all flesh?

There is one kind of flesh of beasts, and another of birds, and one of fishes, another flesh of men. Did all manner of beasts descend from one pair—of birds, and also of men—as the flesh of some beast is clean and others unclean, and all created before Adam, as the beasts to their kind, and man to theirs; but not after the order of Adam, either as they were created before or afterward, as the elect and their mission, and the Leaner races by adoption, according to the law of the faith, for there is neither Jew nor Gentile. All are children of the promises, and of the only name given under heaven whereby men can be saved; but it is no use to ask the Jews to become reprobates to the law of Moses for Christ's sake, for the faith is dead without law, which is our schoolmaster to bring us to Christ—a prophet and teacher necessary to bring us to Christ aright. Without the law of Moses and the prophets who taught the law, you could not prove that Jesus was the Christ.

What is more beautiful than the bride of Christ dressed in white and adorned with every good work as the pearl, and the diamond, and the ruby, and every tree yielding her fruit every month, as the tree of life yields her fruit. What city, like the city of the true faith, full of knowledge and the law of God, harmonizing all things in a perfect body. From everlasting to the creation, and from the rivers to the ends of the earth, and the great deep, and fountains, and all beasts, and birds, and fishes, praise the Lord.

From the elders in every church to the evangelist, and the

stewards to the law-giver, and all teachers, and every gift, so shall the city be as the wings of everlasting fire.

In every church there shall be as many elders as there are stewards, and for every confession there shall be an elder and a steward. The stewards are the lay representatives of the church at home and at large, representing the temporal interest of the church, teaching the law.

The elders are the dispensers of the word of life to the faithful and leaders in confessions. An ordained elder is a presbyter, or assistant pastor—a dispenser of the word and of the Lord's Supper, to be held monthly—twelve times a year, following the fast weeks. The Evangelists are the missionaries according to the city and warriors in the faith. The stewards shall ever hold fast to the mysteries of the word of the law, and not do as the early christians did, to let this thing slip from them. There shall be teachers in every church, both men and women, old in the faith, to teach the young—the elders and stewards also teaching knowledge leading to order in the church.

What mystery so truly represents all nations of the Elect race, their power and civilization as the visions of Daniel and St. John's revelation. For Babylon covers the whole ground of that race, their power, and dominion and mission, down to the true city, and their right to subdue all things and to rule and hold dominion, but not tyrannically and corruptly.

Once every month after separation day shall there be a fast—twelve times a year—and for every fast a confession and sacrament of the Lord's Supper, and in the supper the faithful shall approach to the altar, and kneeling upon their knees, shall receive the same and retire to their places, likewise all the faithful, the ordained elders or presbyters waiting on them, and afterward they shall receive the admonition and blessing from the pastor.

Once every month let the doors of the church be opened, and for all young converts the elders shall pledge themselves by rising up, or if requested by the pastor, the square may be

formed by joining hands. Likewise for the faithful in full membership shall they pledge themselves to the young at the end of their test in full membership by rising up or by joining hands, but the square may not be formed without the poor with the rich, or the learned with the unlearned, or him that sitteth in judgment without one in the prison, for there is neither rich or poor in the church, neither great or small, but honor to whom honor is due, according to law, for no city is without law, as the man is the law of his house, likewise the wife, but the husband is the head of that law, as Christ is of the Church.

Behold the hoar frost is not without law. How beautiful are its formations, its stars and diamonds, and complex crosses, and beautiful flowers and gems, so perfect according to law, and every insect and creeping thing that has life, and every plant and tree, and birds, and fishes, and beasts of the field after their kind, according to law, for there is a law to all things. How much less for the church and its stewardship, keeping the law perfectly without blemish. Therefore are the stewards commanded to keep the law, and teach the same as it is in Christ Jesus truly. All manner of gift in the church, and talent as required, and all honorable, occupation to provide all things, as one that would keep the faith, shall provide for his house.

The present state of society is perfectly destructive and infidel. It is like a vast ocean full of dead carcasses of every foul and abominable doctrine, which is a license to all manner of wickedness and excess that knows no end, and whose wine is the drunkard's grave, and whose merchandise of gold and silver, and fine linen, and pearls, goes to dress the old harlot and every prostitute in the land, to hide their nakedness. It is a mere hobby or doctrine that separates one from the other, and the whole outside the true mystery in that great circle of the Elect race. It is perfectly disgusting to hear the hair-breadth classical discourses, on narrow-minded doctrines, even leaning to anti-Christ. The law that takes you to Christ, is good but,

classical doctrine an endless sea of disconnected trash, as the old mother of all is a lie. A garment here and a garment there—sanctification to dress hypocrites and thieves who never pay their debts. How does sanctification come but by the baptism of the Holy Ghost, and that by a strict law of honesty to those that are of the faith. Will the plant of a faith grow on a doctrine, a barren desert, a stone, or among lies; as the Romish Church. A plant of the faith will grow anywhere, but not without great danger, and a universal desolation to the whole public. From whence did law originate? Only from whence faith originated, and faith by the law, which is the teacher. God is the author and origin of all law, even as the beginning of the world was the beginning of law, and by which all worlds are made, and all living and origin of perfection—the church in Christ.

All manner of perverted lies, false science and base knowledge, and doctrine without any definite beginning or origin, outside this mystery. Leaner suffrage and woman suffrage, and every prostitute and whoredom—even your cattle, and all the produce of your fields, and all your merchandise is polluted, and before law and order all shall be burnt up and pass away, and a new beginning made whose laws was before the hills, and whose church is a kingdom, and whose wheels is burning fire. How long, O Lord, for them that destroy the earth that there should be an end to sin, and everlasting righteousness come in for the bride and bridegroom, as shown by all the prophets. Protestants do more for Romanists than they are able to do for themselves, by their divisions. The same of infidelity, as self-condemnation is the worst of all—a divided house, and utterly unreliable—they do as they please.

The Jews still refuse to believe the law and the prophets concerning Christ; seeing its vast prostitution, what is there for them to believe without law and blown by every wind? There must be order first, and order originates from law; which law brings you to Christ, as shown by all the prophets, all blessings from the Jews, as Jesus Christ was a Jew and all his apostles.

Was not the law the Word made flesh, which was the Son of God? Does not the whole force of the law bring you to Christ, as the prophets taught you, absolute as the heavens and everlasting? If the word then was made flesh, the law is a part of Christ, and no suicidal christian division, as the Jew without Christ, and the Christian divisions without law. Which is the greatest self-murderer outside the city, and of the Royal law, two in one, even as the church is the bride of Christ, one faith, and one baptism, and one body.

The word is the offspring of God to the Jew; first, that they should believe Christ, even as they believed the father the God of all things. The word was made flesh, but according to infidel self-murders is just so much evidence as a doctrine to prove that there is one God, and that Jesus Christ was the one God inconsistent with himself, as God would be a son to himself—eternal and not eternal, before and not before David, and mediator to himself. What folly is not anti-Christ guilty of? And the Jews say to the Christian divisions, settle your own quarrels before you teach us, and when you go before the heathen you are ashamed of your divisions, and yet are going to make war against Popery, without being able to defend themselves against anything, only to meet Popery half-way.

Stephen, the martyr, saw the heavens opened, and saw the Father, and his Son Jesus standing on the right hand of God—two persons. In the Son you have the law and all the prophets. How great then is the Son of God who is Lord over all, by the Father and our near kinsman, and the bridegroom of the church.

Narrow minded hypocrites defend sectarianism as best suited to different gifts, and is therefore ordained of God to divide the church, and excuse folly as consistent as Aaron's was when he made the calf, and the noise of some ignorant christians would compare well with the noise of that occasion, while the formality and dryness of others would dry up one's soul. Narrow minded churches. Men get tired on a few old crusts of creeds, and must have new wine to get drunk on—one church getting

ahead of another without number, and eating each other up, hunger-bitten inside, and vermin eating the outside, and clothed in rags. But there are some ministers of the gospel who deplore this state of things; the corrupt and the wicked ruling and dispensing their wares. What do these anti-Christian vermin eating parasites want to know about God's word beyond a perversion, as they never did defend the word against false science, infidelity, spiritualism and prostitution, but turned the true index from their own doors? Lovers of libertines they are, and harlots fleeing before the avenger in their day, when there is no city of refuge to receive them in their deceit, because the land failed, and there was no bread in the street without the city whereunto they would flee from the avenger.

There are differences of administrations as there are gifts in the church, but no divisions, as Paul wrote to the Corinthians, as there are in the body many members, and all differ, otherwise the body would not be beautiful, as the church is made beautiful by the variety of talent in all its members, from the lay to the evangelist, but sectarianism separates this and destroys the body, and the increase thereof is barren. Christ is a well spread table, and a perfect body, wherein all its parts are full and perfect. A body wherein the mystery of God is finished—a river of life that never ceases to flow, and on whose banks grows the tree of life, yielding her fruit every month.

The tree of life once grew in this wicked world until the flood, because it was not lawful to take the life of such a tree. Any one would have thought that the sight of such a tree, with its fruit, would have restrained a wicked world, guarded as it was by an angel, but it was not; for men are wicked in spite of themselves, and full of deceit, without the city.

Sectarianism is a disjointed body in spite of itself; a little here and a little there, and forever drifting, but of the true church a perfect body, and a full diet for the whole world. A full law and faith beautifully blended. A church that can never change, but yet forever new as the ruby that adorns the bride for her husband, showing you how to live.

Behold the bridegroom cometh; will you not therefore prepare the marriage feast, that the whole world may come into her rest, as shown by the prophets.

It is painful to see the utter wickedness of the land, and how utterly corrupt are all its rulers, and after selling out the secured rights of the elect race, will push the Leaner races to mix, and render the nation base, to get their votes for place and power, while the white race are divided for gain, and given to the wicked. There is nothing that can stay the flood of corruption, while virtue is fast giving way.

From this the rest of the church is not yet, but the militant battle. Let the stewardship of the church be grave, modest, obliging, and orderly rulers, representing the temporal interest of the church truly, and of the whole law; to correct any dishonesty or disorder in the church privately. Also any slothful, improvident conduct found in any member and their household, as one would thereby deny the faith, and is worse than an infidel. See that the poor are provided with work, or any honorable occupation, and, if needed, clothes and medicine, and instruction as to health, according to law. To build churches and schools of instruction, asylums and industries for the poor—providing for the ministry, and representing the polity of the church at home and at large, after the order of their office, and according to order and accountability of their stewardship in all things. The stewards also forming a body, organized with deacon as chief head and executive, must be grave and orderly, holding the mystery of the word honestly, in the law; judgment and justice in all things.

Let the eldership of the church be full of the spirit of Christ, dispensing encouragement and the word to the faithful, and in the confession the elder shall not require any to speak who has not the gift of tongue, further than to answer questions. The elder having the most to say while others would choose to speak. Thus shall you have every variety of gift by the same spirit in the confession and devotional exercises. Know you not that variety is the life of the church, forming a perfect body,

as heaven itself is variety and life, so let the church be a living church, forming the grand structure of an ever flowing river, producing the fruit in her season, likened unto a beautiful land—a land of peace and plenty, whose fruit is according to his months.

Teach the children also, so that their heavenly song shall be heard in the church praising God. Know you not that the Holy Ghost is a perfect body, likewise must the church be a perfect body, working together as the baptism of the Holy Ghost dispenses to all, giving life to the whole body. For this the teachers shall be called class-leaders, to teach the children the simple truths of the faith; to avoid all wickedness; to be obedient, truthful and honest, acquiring knowledge.

Likewise for the ministry of the church—behold the vast source and variety of knowledge, forming a perfect body in Christ, as you shall dispense the word of God to the faithful, and to all the world, and praise God in all his works, as God is the creator of all; so shall you make knowledge a perfect body in the church, to know God in all things. How beautiful then is knowledge, and more precious than fine gold

Likewise is heaven a perfect body in Christ; for God is always present in heaven, but not always present in person; for there is variety in heaven, and vastly grand and beautiful, for God is known in all things, and knowledge that passeth understanding in this world. Behold her streets are gold, and her mansions whose foundations are gems and rubies, so shall the church be clothed in Christ, to know God in all things, as the ministry shall dispense to all nations, abounding in gift, in knowledge in works, in the spirit of Christ to all people. Likewise the stewards, the faithful, and the class-leaders of children and elders in the great battle of the Lord to the faithful.

Is there not every variety of beast, of birds, and of fishes, and of vegetation, as the different trees, and plants, and every kind and form of language, and people and their types; for God is known as the one God in all these. Behold the worlds, for there is not two alike. The seas, and all lands, and rivers,

and fountains, and hills, praise God, who laid the beginning of the world in darkness, and said let there be light, and the word became light. Also his hand spanned the heavens, and his right hand formed the dry land; the Lord of hosts is his name.

How can a church be a perfect church without all its parts, or a body without all its parts, neatly joined together without division, forming a vast and beautiful system, that cannot be separated, and outside of which there are dogs and sorcerers, and divisions, and every known lie, and hypocrite and deceiver.

Did any people ever do anything right outside the true church? Inside the church the Leaner races become your equals, but without the church and its laws, you make the Leaner races your equals in all things, and render the nation base and wickedly corrupt; likewise the women inside the church is your equal and virtuous. Outside the true church you make her your equal in all things, even to vote and rule, and they become harlots and prostitutes, and the nation a Sodom; so you must have new wine to get drunk on, that the Lord in his anger shall wipe the nation as a dish is wiped, with every plague—a land of progress, indeed, but the wrong way. You preach Christ, indeed, and at the same time sectarianise; men against Christ—anti-christ is the result, the worst of all.

Was there not twelve tribes to the children of Israel and only one city or church where the Lord put his name, and one law, and when the nation was divided ten against two, was there not one city still, neither north or south, but one church; how then should there be two cities, that one should divide the body and not kill the body.

May not give any one a chance to act the hypocrite in the church by a loud profession of holiness, when they do not pay their debts. Holiness does not puff itself up, but is modest and full of works. Absolute honesty. Equal weight and measure before holiness.

In the state, outside the church, no government is to be trusted who will force a worthless currency upon the people at any

time, and then force them to make it good in gold and silver at par value, in favor of the rich, in the shape of tax-paying bonds. The same thing shall be legal tender in return, and for all tax. Whatever is measured to you, shall be measured in return; weight for weight, value for value; otherwise you shall not cast your vote for a worthless and corrupt state. Behold the whole world is alrerdy sold to the rich, and you are slaves to endless tax. tariff, warfare, and rent, and corporations.

In the church, looking to Christ, the children of Israel were in bondage without law, but under the law they were free; because the law led them to Christ, otherwise though still under the law, they were in bondage to sin and oppression—the debt is not paid, as they did not believe the law concerning Christ. How much better then is the church, than a corrupt and worthless state, or the royal law of the church better than any law outside the church as that which is within, leads them to Christ for redemption. The law and the faith makes a perfect body, neatly joined together, as the bride of Christ, but without law Christ is sold to every prostitution under heaven, to sanction all manner of hypocrisy and wickedness, and every pretence of a hypocrite, as at this day, killing the faith without law.

How beautiful is the law and the faith of the true church, for by it the worlds were made and every living thing. How vast the system of the great bible mystery, and how wisely it all fits together, forming the true church lawfully, according to law, a perfect body, and beautiful as the bride of Christ, but outside thereof all manner of violence and wrong, corruption and wickedness, and a dead body.

The elders in every church form a body, and without the sanction of an elder no letter can be granted. If a person is known to be untruthful in the church, then he shall be reproved by an elder, by a private letter, or by any one detecting the lie; but if the person has denied the faith, and is slothful, and improvident, and dishonest, then he shall be reproved by a steward, face to face—the just steward against the unjust steward of

his house, in that he provided not for his household. The Lord works, so must the faithful, and avoid the sin of idleness.

May not buy or sell any base thing; neither cause any base blood in thy cattle, or any fowl; neither baseness in the produce of thy field or any fruit tree. May not sell any grain for seed that grew out of its lawful time; neither any seed that is base, to grow the same, as the seed from the fruit of the graft. May not cause any increase from any base thing, or any increase of any beast that is base, to cause an abomination and doubtful issue of an imperfect offspring, as the type will side weakly and imperfectly with the antitypes. As the Lord made everything perfect, you may not render everything base and imperfect.

As the church is a perfect body, so shall your work be a perfect work, honest weight and measure in all things. Gold for the rich, chaff for the poor; as you would sell a good thing to the rich, and a base thing to the poor for the same price. Gold for the rich, and a mark in his hand to trade thereon in a false issue of two to one, as the rich man's ten would make thirty, in loans at ten and twenty per cent., while he keeps his gold, and with the other gets all the poor man has for nothing. How then shall corrupt rulers be suffered to sell the people to those ungodly parasites, for they can make times easy by false issues on hand, as the public revenue flows into their coffers.

Know also that these public thieves in high places engender strife and contention, and war, and then they expect the poor man to put his life into his hand, and the rich his gold to usury, while he keeps it by a bastard issue—slaves to thieves. Moreover, where is the stopping place and element for good sense? Christ is sold for gain by men who preach Christ under any pretence as an excuse to want, wantingly, while the people try to stop his mouth with gold, but that does not tarnish his brass, being learned in all the subtlety of the times.

Behold the bride waiteth for her husband; prepare therefore the marriage supper, and her guests shall be all nations, and her rest glorious. "They shall not hurt nor destroy in all the holy mountain, for the earth shall be full of the knowledge of the

Lord, as the waters cover the sea. Behold the highway which the Lord has sat in the Egyptian sea, that all people may be one in the holy mount whose kingdom is everlasting.

Teach all nations and all people according to gift and talent, so shall you teach, not as the false teachers of the present day, who draw all minds to the same line, and thus attain a false education.

In every church let the stewards, after the order of Stephen, elect their own deacons, to be ordained of the ministry. Also the arch-deacon shall be elected by the grand stewards, (church deacons,) and ordained to his office by the ministry; so shall all parts of the church be made perfect according to law and the faith, a perfect body without blemish—a glorious church, as the faith is a glorious faith, and beautiful as one comprehending the entire bible mystery, and for a discipline there are the letters of the apostles; for no man can make them any better by trashy books, and if any man has got a law or doctrine, take heed that there is nothing added or taken from the mystery of these things, lest you become an apostate church—Gog and Magog

Let all thy works be full and perfect, without deceit, envy or selfishness, extending the graces of Christ to all, and to hear from all a few words, as none shall be slighted; limiting those of many words, who consume time to no profit, but damage to the weak, keeping them back by selfishness or partiality; and if any stay away, send for them to speak a word for Christ the Lord, praising God in prayer and songs of gladness, and in all thy works and labor; temperance in meat and drink, and for every beast of the field after his kind only; and for every fowl after his kind, for you shall not mix, and fishes and their kind; and every fruit tree whose seed was in itself, after its kind; and every plant and all the produce of thy field, after its kind; not to cause any plague, and for mankind after his people, the elect race who shall bear rule and subdue all things, and teach all nations, and the African, and his people in the faith, who sometimes do excel and put the elect to shame, and the Mongolian

and his people, and the Malays, and the Indian and their people. "One shall not envy the other," or the elect race oppress them.

It will be seen in the book of fifty-five that the second part of a type in many cases, was a reconsideration of the same thing in another form, vastly grand, and that the mystery was not out in one form before it showed in the other. The union of the broken churches, and of their scattered members in the faith, as shown when the cities or churches of the nations fell looking to the true city.

Let a steward and an elder keep the doors of the church, and sit in court to those without the city—they that would join the church—to guard the same against hypocrites, even as heaven itself is guarded against the evil, and not the good, or those of good intent, who would come to Christ, the elder asking every one of their spiritual welfare and resolutions, where from, and occupation, and former life, and their ability for amendment, if any had been made, to vote them in or out, but make all necessary allowance for the poor only in a thorough reform, both lawful and spiritual; first, because the law is absolute to bring them to Christ, the atonement; and when the matter is considered by the elders, they shall give the accepted names to the pastor, who shall open the doors of the church for their admittance; the elders pledging themselves by rising up, even for all converts. Also at the end of the year, for such as have proved faithful, and by request of the elders to the pastor, shall the doors of full fellowship be opened, and the faithful in full fellowship shall pledge themselves by rising up. Then shall the pastor bless all the faithful, and praise the Lord in thanksgiving for his mercies endureth, and his loving kindness to all generations. Likewise shall you make merry when the lost are found, and for the new born souls in Christ, and rejoice in the Lord.

If a member of the church change places by letter of recommendation to another church, they do so by being as already in good standing, and letter of fellowship with the faithful.

The pastor may not give any letter to any one without its first being signed by an elder, if otherwise a two-third vote is necessary—all the elders voting. If a member is cut off and excommunicated from the church, it shall be first by vote of the elders, and signed by the pastor. But if it is a steward that is at fault, then the deacon, with twelve lay members of the church alone, shall vote and decide. Likewise if it is an elder that is at fault, then twelve lay members shall decide, the pastor also voting as in first case as heard. If any pastor commit sin and transgression, then he shall be suspended by the bishop, or he can take an appeal to the elders of the church, the stewards and deacon as heard also, voting in counsel with the elders; and likewise if the bishop transgress the law and the faith, he shall have a hearing, the grand stewards also voting in counsel with the ministry together with archdeacon as head, to set all things in order according to law.

The deacon can render any proceeding of the stewards void, by withholding his vote, unless there is a two-third vote. Likewise can the pastor of the elders, or the arch-deacon of the grand stewards, and the bishop of the ministry; but if the grand stewards are in counsel with the ministry, then the arch-deacon's vote is necessary; but there may not be any schism in the church to use such power, only when it is known to be contrary to law, or that injustice had been rendered. Let all such cases be decided in committee of the whole, with deacon and pastor as head.

If there arise in the church any misunderstanding about goods, oxen, or sheep, or lands; if it be for money, or for words in any agreement, then you shall decide all this by an arbitration of the faithful. You may not go outside the church before any law, as the scriptures sheweth. The faithful may not vote against each other in the church, to cause an ill feeling, as the lay portion among themselves, or the elders, to cause a division. Neither may the ministry conspire against each other, as the order of the church sheweth. Let charity be forever present, and brotherly fellowship one with the other; the lay portion in

the great battle of the Lord; the stewards in the law of the faith praising God, and the ministry forever militant, going forth conquering and to conquer.

Let the stewards attend to all church business, as required by law; the deacon presiding as head and keeping order. Also the elders for themselves as a body, with either the deacon or pastor as head presiding with dignity, in matters for the welfare of the church. But if there is a committee of the whole, then the deacon shall preside, either with the pastor as chief head or without. And likewise shall the grand stewards form a body, with arch-deacon as head, and also the pastoral ministry shall form a body, with the bishop as the head of that body; but if there is a committee of the whole, then the arch-deacon shall preside, with the bishop as the head, attending to matters concerning the welfare of the church.

When there is a committee of the whole in the church, the pastor is chief head, and the deacon second; but their votes are equal to decide all matters concerning the welfare of the church. If the deacon of any church transgresses the law, and commit sin, then he shall be deposed by the arch-deacon, but he may have the right to appeal to the official authority of the church, in committee of the whole, with pastor as head. The bishop shall have power to depose the arch deacon for sin or transgression, but not without the sanction first of twelve deacons. Likewise the arch-deacon shall have power to depose the bishop, but not without first the sanction of twelve pastors—a due notice of the offence specified. Either may have the right of appeal to the ministry, in committee of the whole, either with arch-deacon or bishop as head, and presiding with justice according to law. Thus shall the schoolmaster be forever present in the church for good.

When there is a committee of the whole in the higher body, the arch-deacon is second in authority; but if it is a matter of law, then the arch-deacon alone shall preside, for the bishop may not preside as second in authority. Likewise a pastor to a deacon in any church, but of law and faith, so may both pre-

side together, but the deacon as second in authority. The evangelist may be under the direction of the church at large. So shall there be a conservative element in the church, neatly balanced together, as the faith is not without law, or the law without the faith—a perfect body, and of which St. Stephen, the martyr, was the first apostle and deacon, representing the law, and Moses the first lawgiver, as shown by Stephen's defence to the Jews, when he accused them of their infidelity to the faith and the law. Stephen, with six others, was the first body of stewards, and Stephen was their head of the higher body, and the Lord was with him, for he saw the Lord as he was with his son Jesus, standing on the right hand of God in heaven, two persons, the Father and Son.

The ministry being free from temporal affairs may not serve tables, but shall put their whole force to the word, and not spend their time for nought. Likewise the ordained deacons, after their office, may dispense the word, when they possess the gift. Therefore let all strive in the calling wherein the Lord has predestinated gift, that you bring the vessel into honor, and not dishonor, as every one is his own potter, but the Lord over all. You may not do as the Jews, to take the letter, and let the word of the law go. The Jews were very strict and careful of their own interest. Sacrifices and offerings they had in abundance, and imposing ritualism; types and shadows, which were a dead letter, since Christ had come and fulfilled it all; but the substance of the law they kept not; neither cared they for the poor; and now that you have the faith and the substance of the law, forming a perfect body in Christ with all its parts, let the chaff go with all priestcraft. This is what the apostles tried to teach, and did teach, drawing all their force from the law and the prophets, the same as this is.

The Jews had a way of showing off their extreme piety by their divers washings, as the Lord would loathe a people for their filthiness, or for their self-conceit and hypocrisy. This latter among the wealthy Jews, for they keep a set of costly vessels to make a show of their piety, by divers washings, out-

wardly fair, but inwardly corrupt. But do not let those outside the Jewish church boast themselves against the Jews, for they never committed the tenth part of the wickedness of the gentiles, as all are gentiles, who are not of Christ inwardly. Without law, and Christ, brazen-faced dishonesty has crept into all the churches, without offering any amendment for the past or pledges for the future. If a man possess anything, and has committed fraud or dishonesty, let him sell that which he has and restore all, and not let brazen-faced villainy walk into the church in full fellowship without law, otherwise the faith is the sanctioner of all evil—the bridegroom of all wickedness.

Maintain a good reputation in church, by keeping away from bad company, balls and plays. Do not trust your daughters out of sight with any young man, as you would not know the evil from the good. Moreover the good will see these witnesses for the maiden's virtue always present. It shall be an evidence of their virginity to be in company with a reliable witness, as no woman dare expose the ruffian.

To do justice to this generation, with all its isms, violence and wrong, it is one vast world of suffering. There are thousands of young men who never marry, and are slaves to sin and appearances. There are also thousands of young and fair women living single, and no protector or guardian angel, who live a life of suffering amidst enemies, and contending with a pitiless and ravenous world for a crust of bread. There are thousands who sell their virtue to the cost and extravagance of fashion, as a show of poverty would go down with a soulless world. How utterly worthless is the life of the unmarried man, and for every one there is a woman gone to destruction. Instead of building up society, they are the very ones who break it down, and turn the land into a house of ill-repute, destroy society, and weaken the nation. A life utterly aimless, and no inheritance or future in this world, that the Lord would destroy and bring to naught a people for their wickedness, when the substance of the land is sold for a crust of bread. A land of prostitutes and dastard men, whose end is worse than

the valley of dry bones, and whose resurrection is the companion of devils.

Let the church fear the Lord their God in all things, that you may become mighty, even as the stars in multitude, to overflow and water the whole world with righteousness. No one lives by themselves, neither for themselves alone, but for one another, and for all.

Three things in every member of the church—virtue, honesty, and truthfulness. Anything short of this would be impossible in the court without the city, except the vilest hypocrite, and it were better for him, the church and the world, if he were cast into the sea. It is not lawful that you have two faces; to belong to any secret society, or lodge, for good or evil, or that the church should be defective.

In thinly settled lands, one church would suffice for a large district, with a suitable number of confessions at a distance from the church, with an elder and a steward for every one, to prevent thieves and hypocrites from getting into the church through the confessions. A confession is to be a living thing—once every month there is to be a confession on fast day—twelve times a year, and twelve times a year the Lord's supper at the church according to his months, and order of all things for the health of soul and body, and knowledge of all things, to reprove sin in all its forms, the base and the corrupt. Also make the court that is without the city sure against the evil, and the same of all wickedness. Moreover, let the church be a living church, having the pure grain and not the chaff.

Because you cannot make an eye, that is no reason that you should abuse the gift of seeing, or an ear of hearing; likewise of all the senses and passions. False science and false knowledge outside the city, but sacred science, and knowledge, and law, and order of all things, within the city. Profane law, and profane knowledge, is the reproach of the world outside the city, and therefore you may not pollute yourselves or the church therewith. See how perfect are all the laws of God, and how

wisely they all harmonize. There is no God like the Lord, and before him the mountains become sand upon the sea shore, when the floods thereof arise, and the waves roar upon the mountains. The Lord of hosts in his name.

Before Noah's flood—for that is not the only one that the earth suffered—the waters of the whole world were greatly negative and positive in their effect to change everything, and worked with vast force in early times, and out of the great deep arose the dry land; but since the flood the waters of the great deep have found their level, except the tides which correspond both inside and out, ocean to ocean, land to land, and one ocean with another ocean. Let none deceive themselves; plate seven as well as other parts of the book showed the waters of the whole world in their positive and negative form, to work rapid and vast changes, as the stratas show, as records of those ages. Let not the righteous deceive themselves. The forces that were brought into requisition in the second grade or day in the creation, and also the third day, were not used in the sixth day of the world to change anything except Noah's flood.

In the beginning of the second day of the world's creation, all the attractions and forces that were ordained, were greatly positive and negative, and out of its vast force arose the earth in the new form from the primitive state. Moreover, in the second day the waters covered the poles, "above and below."

There are attractions positive and negative, and eccentrics and motion to all worlds and motion to all things. Years there are, and monthly seasons, giving absolute laws to all flesh, the positive and the negative, the clean and the unclean, and the increase of the whole world, and every living thing, because all are under the law of God. Live not therefore in violation of any of these laws. Let the stewards of the church see to it, that clean flesh shall not touch the flesh of the unclean, otherwise it shall be burned with fire, as well as all vessels and implements of wood; but vessels and implements not of wood shall be cleansed with fire and washed in water to be

clean. Moreover, you shall measure one thousand feet between the stall of the unclean and the stall of the clean. Also you shall exclude all vermin, as the rat after his kind, and as much as possible flies. Also you shall have a space between the fish market—clean flesh to itself, and the stalls—of flesh of clean beasts by itself, and also of fowls according to law. Seven day flesh is uniform the month around, but in a different manner from other flesh.

Unclean flesh is too negative and positive for the elect race, and breeds loathsome disease. Go therefore to the law and see that which is clean and unclean, as the swine after his kind, and the bat, and the owl, and the eagle, and the vulture after his kind, as well as all exciteable fourteen day flesh with that which is yearly; but the clean, that which corresponds, you may eat; spilling the blood on the ground according to law. That which is allowed with unclean flesh is that you do not offend your neighbor with any race of mankind as to what they choose to eat according to law of all flesh. But if you will eat it, kill it in its positive state, on the new moon, otherwise it is worse than unclean, and not uniform, like clean flesh is the month around. The moon is nothing but the index to the law of flesh. If a man have beasts, cattle, sheep, and horses, and fowls, see to it that they are well cared for, with plenty of food and shelter, and that they are treated kindly. Also see to it that there is no wanton destruction of wild animals and birds, otherwise than beasts and birds of prey, as you would pull out noxious weeds from the more kindly kind.

If any of the better sectarian churches would put on Christ, and prepare the bride for the bridegroom, let them organize a body of elders—men without blemish for truth and honesty, and let them apply the law of the court that is without the city, and cleanse the church of all hypocrites, liars and dishonest persons. Also to cleanse the church of all its defects, as they are all terribly defective. Then let the church organise and set class leaders for schools—teaching the faith, law and order to all children, and for the church a body of stewards—

men without blemish for truth and honesty, and let them apply a strict law of order, and apply talent in its proper place, without damage to any one of their part in works, as God has ordained and predestinated gift and talent, that they bring the vessel into honor and not dishonor in all works, in knowledge, in law, in song, and the faith, praising God, and to know God in all things. For those that would seek Christ it is the office of the elders and ministry alone to conduct the same, if any would go up to the altar to seek Christ, that none shall crowd around them but those only who are invited into the altar as instructors, by name, or if any would request the prayers of the faithful not at the altar, or that one should seek Christ more quietly in secret, at home, in the fields, or in a solitary and lonely place, where the new birth in the Lord may be found, as the wings of the church extend to all, when the prayers of the faithful shall come up before God, even unto his dwelling place.

Moreover there are persons which the Lord would not visit with conviction but once, and that in their young days. Let such persons do as the disobedient son did, who said to his father, I will not go, but afterwards repented and went.

Take heed that you do not treat the leaner nations mean only they must behave themselves and not rob, steal and sell each other into slavery, or do any wrong among themselves. If there are a few in the community where you live, then they may have a confession to themselves, with an elder and steward of their own people, or one of the elect race, and that confession shall form a part of the church, but if there is a number sufficient to form a church, then let them have a pastor of their own people, and also a deacon. If there are a number of churches, then let them have a bishop of their own, or one of the elect race, and also arch-deacon; and let the bishop issue an anunciation once ever four years, and assemble the ministry and representatives of the church at large. Know that a change of ministry in the church is not necessary oftener than once in four years, otherwise than a special call, as the church is like a

flowing river of knowledge, and forever new, and yet without change. Between sessions the bishops can order individual changes once a year when necessary.

Can you persuade the Jews to believe Sectarianism by treating them mean or otherwise? Show a perfect body and they will believe it. Were not all the Apostles and Prophets Jews? Why, then, treat the source mean from whence all blessings flow? Even Jesus, the Savior, lived according to law, observing all the feast days; also accusing the Jews of seeing outwardly, being outwardly blind, and transgressing the substance of the law. Every part of the law showed and embodied Christ and his kingdom. All the Prophets showed this harmonious and beautiful mystery—the Lord Jesus, our near kinsman, the Son of God, the Father, and will gather together the second time the outcasts of his house to see again the sepulchres of their fathers. Christianity, the law, and all civilization after the higher order is from the Jews. All the Prophets being descendants of Abraham, moreover, let not one accuse the other of crucifying Christ, for all are guilty, Gentile as well as Jew.

It is not lawful to eat flesh for a whole month any more than it was for the Jews, who lusted; not that all did so to eat flesh longer than seven or twenty days, as such would not want half the quantity, nor desire it like the bloated glutton that knows no hereafter; that a day cannot be set apart for a higher order of time to know the Lord, and that their thoughts may be of the heavenly order, the everlasting.

The great future, to know that fire is in its negative form, as it now is, but that its positive form is continually on the increase, and in his day will burn the world up, and the elements melt with heat, and out of the molten sea of fire a new creation. Look at the vast power there is in the sun—sufficient in its positive and negative force to grind the world into powder, in a moment of time, and convert the sea into a cloud and vast ocean of electricity, and whose law would intensify all powers into a rod of light—if you think the power of God is nothing

in the creation, even from the beginning to the end of time, in the universal heavens, there are suns that contract and swell by terrific explosions and shine with an intense light for a time, while other suns have a different light and a different glory, but from the head to the heart.

Would you say it was wonderful how wisely balanced the word of God is, the very few that can comprehend its vast system? There is nothing lacking of all that should be, neither anything over, or any contradiction within the city, but outside the city here given, what a discord of churches, and lies and hunger-bitten creeds. Written as the Word of God has been by so many different prophets of the seed of the Jews, in different ages and law-givers—children of Abraham—and giving the history of the whole world, covering the elect race and their nationalities in full, or fullness of the Gentiles down to the true city, in every particular and prowess of the race, as constituting the whole world, is a marvel that a devil-possession infidel can live, and not see how vastly beautiful the Word of God is. If there are contradictions outside the city, and none within the city, will you continue to believe a lie, as all must do without the true Church, the Bride of Christ.

Let the elders of the Church take heed to themselves, if one of the sheep should go astray, and your business is neglected. Look not behind you, but go and bring that sheep back to the fold again. Likewise all young converts, as your responsibility is great, and you must render an account to God in judgment; but in this only is there absolution for the Elder; if the lost one is willful, then the Church shall pray for them, their repentance and return.

Take heed that you maintain honor and virtue in the Church, to be a sure protection; and if there are any not on their guard against vile slanderers, then one shall give them a word of caution; or if any evil report, then you shall head it off. Also see that the widows are cared for and protected in a neighborhood of the faithful, that they may live for anything they can do, and help besides.

Know that the wicked cannot stand before you any more than the Phillistines did before the Jews, if you take the Lord for your God and walk in his ways to keep the faith according to law, otherwise they will be head and you tail. Take heed, therefore, that you do not transgress the faith and the law thereof neither be puffed up with much learning, for the truly wise will see their own nothingness. This is the beginning of knowledge. Martin Luther had to contend with fools, even among his own, not knowing where to begin or where to stop, as there was no law, and all without the city.

Ezekiel's vision of the holy waters that proceeded eastward from the house of God, sheweth the Kingdom of Christ and the increase of his Church, for there was but one, without recognizing any of the churches, but the healing of these blemishes in the waters of the true Church—a river to swim in, and on the banks, on either side of the river “shall grow all trees for meat,” yielding her fruit every month, as the true church yields her fruit, and the leaf for medicine, and in the river all manner of fish (people); but there are places outside the river given to salt. Now each cubit is a year—one, two, three, and four thousand years—showing the increase of the Church, and in the healing of the waters, yielding her fruit every month, twelve times a year—not once a year as the sectarian churches, and blighted at that, but new fruit, that shall not fail, and whose laws for the healing of the nations, as the Church is an everflowing river.

It shall be the place of the Bishop and arch-deacon to see that all the churches are properly organized, and regular service, and besides the monthly confession there may be confession every week, as the monthly and individual confession on separation day, in which the Elder may inquire into the spiritual welfare of all present, individually giving proper advice.

On fast day the Lord's Supper and general confession in the evening, in which all may speak that choose to do so, a few words, only even to limit, because there are other hearts. Ho-

liness is the undivided baptism of the Holy Ghost to the whole Church, even to fall upon the wicked. On rogation special confession, because the Lord is the same from everlasting, unchangeable, and good to all, and full of mercy to those that keep the law and the faith.

On feast day private confession, in which all differences shall be healed between each other; as you forgive, so shall all be forgiven, praising God evermore.

When there is individual confession, let all be present, as it is the Lord's passover, that you may prepare your hearts for the feast of leaven bread had within your gates. Thus shall you praise God in variety, as there are different trees in the beautiful landscape, for God has foreordained and predestinated gift, that you put your talent to usury, and bring your vessel into honor and not dishonor, as a free agent for the trust foreordained and given to you, in variety, as you shall divide to all nations.

Mode in baptism is not for contention, and foolishness to divide any church. Washing of feet will keep them clean for better health, and if there be any sick and need your service, be not lacking. Live lawfully, and if there is anything lacking that will take you to Christ. No man wants any better school master, although a little arbitrary sometimes. The stewards must not use the law to tyrannize over the people, or suffer its violation, neither suffer the Church to be imposed on by deceitful beggars and hypocrites, as the law would cover one Church or the Church at large. These outside workers are nothing but thieves. If there is anything needed, let it be strictly according to law within the city, as no one shall ask anything of the Church without the consent of the stewards, who will know what works are needed beyond the work of the Evangelist or any teacher.

Ezekiel's vision of the holy river showed in more than plain language that wickedness would exist outside the Church, in places even in the time of the Church's millennial glory, showing that the work of the Church shall never cease. Also show-

ing that the leaner nations shall be allowed peaceable inheritance anywhere, and part in the Church, even as the elect and leaner nations are strangers to each other in descent and parentage, but not strangers in the faith, as the work of the Church is to all the world. Moreover let the elect race understand their mission and the power of their influence, and not let vile politicians constitute a balance of power in their own favor among the leaner races. You shall guard against bad influences and bad men, and that balance of power among the leaner races by which they rule over you. Men of your own race sold to the devil and rulers by base suffrage, and all manner of wickedness and vileness. Even the King's son in any nation may not rule, only by your vote—the vote of the elect race among themselves, alone, that you may be one in power, whose rulers are good men.

Let the Elders of the Church see to it that the new-born children in the faith at any age are well cared for, and that they are instructed in the principles of good order and punctuality in the faith, so that they go not astray, like the children of Israel did in the wilderness, to go back to the world into bondage to sin. Variety in gift consists in your ability to do good, and not evil. All erratics, fanatics, eccentrics, and hypocrites together outside the Church, may not put any one to teach in the Church, who do not pay their debts. If there are lacking elders in the Church, and no more talent found to fill the number, so let it remain for the time; but you may have women leaders, like Deborah of old, or Lydia, of the new, mothers in Israel and workers in the faith, but they form no part of the ministry or official authority. Let such women be modest, quiet workers. All Doctors of false doctrines, division and strife outside the city.

Young converts that have been leaders in wickedness are apt to think themselves leaders in Church, but let them first prove themselves by a good test and godly walk, submitting themselves unto the guide of an elder of their choice, but rather put right in its place to do good, as the gift of song, prayer, of

language in speaking, in works. Concerning women and the law of early times, that it was a shame to speak in Church, has reference in the manner of speaking, as one would speak plainly, and the other otherwise, like a condemned criminal. How much better, then, a few words plainly. Now there are women in heaven whose glory is dimmed by none, so are they the glory of the Church in this world, bringing up their children in the fear of the Lord, abounding in works within the city.

We read in the Prophets of old the coming of the Messiah, the Prince of Peace. This Prince, who is Jesus Christ, said "the works of the Father do I also;" "I and my Father are one." The works that the Jews saw the Son do were the works of the Father. They saw the Father's works in the Son, and could not understand the heavenly language. Seeing outwardly with their eyes, they believed nothing; seeing inwardly they were blinded. God made the world—seeing outwardly, you believe nothing; seeing inwardly, what a marvel of glory! Show us the Father, then you say can any mortal see the Father in his glory, and live? And yet they knew not the Son by the Father's work. So it is of this generation. When false prophets preach anti-christ, the people believe nothing—seeing outwardly, they are blinded. This is the aim and intent of Popery. But when Jesus Christ, the Son of God, is preached, the people see inwardly, and are terrified at their own wickedness, when they believe, rejoicing. The ministry of the Romish Church have always known that to preach anti-christ, was to see outwardly, and see nothing but the priest, so that they could do as they pleased with them. They know, also, that to preach Christ the Son of God, was to make the people see inwardly, and believe Christ instead of Popery.

Protestant ministers and others have disgraced themselves badly and blindly, not knowing the craft of Popery. I know that the Son is marvellously divine and the express image of the Father, what more? Also human being the Son of Man.

Beautiful is the mystery—our sure atonement and Mediator. The Jews saw outwardly, and believed nothing. The Apostles taught Jesus Christ, and taught the people to believe inwardly and to see inwardly and they saw and believed the law and the prophets concerning Christ.

If Jesus Christ was not divine, how could he be the Son of God? And if he was not human, how could he be the Son of Man? Seeing inwardly, the Lord said, the days come when "I will write my laws upon your hearts," and now the faith, also, because seeing, you see outwardly, and believe everything; and the Church, because you see outwardly with your eyes and ears, and believe every known lie; but seeing inwardly, there is but one law, one faith and one Church. Therefore you may not pollute yourselves in any matter between brothers before any profane law outside the Church, for know of a surety, that the profane law must stand to restrain the wicked for good. Profane law has been the law of the Romish Church—a profane law in the hands of devils, or under their direction. Popery has never failed to be infallible as the anti-christ, the sure man of sin, and whoremonger of profane law, even to this day—Church and State, but not absolute, exclusive rule, in which she has been divorced.

Love the Lord with all thy mind, and thy neighbor as thyself. Does Popery rule by love, or by blood, by honesty or by theft? Preach the cross by love, or by force? Her whole philosophy has been the reverse of love—absolute Antichrist, and hellish, even as Mahomet, the false prophet, preached his faith with the sword, but Popery with fire and blood.

But of the true Church, and her conquest, are the truth, honesty and love, and her rest when all her enemies are slain with the sword of truth, honesty and love, which rest is the millennial rest of the Church alone.

"Behold, I create a new heaven and a new earth," saith the Lord, but late renderings say that this is individual conversion, only as one is converted by faith. What philosophy! This would render every one immortal. Dust thou art, and unto

dust shalt thou return, so where is your new earth? Doubtless there will be a new earth after the day of judgment, but not before, and new heavens, and your bodies also will be new—a new glory.

The earth has been baptized with water, and will be baptized with fire. You also are baptized with water, and will be baptized with the Holy Ghost and with fire. One is a devouring fire of the wicked, and the other is the heavenly baptism of the redeemed, even as you now are baptized with the Holy Ghost, but hereafter with the Holy Ghost and with fire.

The Jews are not under any obligations to be taught by the Gentiles. The Lord is honored first of the Jews, and then of the Gentiles. But see this: the Jews and the Gentiles of the same race in this mystery—that the one church may be a glorious city in the great battle of the Lord. The Jews have been through the narrow, let them come into the broad, for so taught the prophets concerning the latter day glory of the church.

May not invent new dogmas, or change anything thereto. May not make a profession of holiness, like the old Pharisee, for that is the very point where you cease to be holy under any circumstances. Defend the word of God against all wickedness, attaining knowledge and understanding, and holding the mystery of the faith without blemish in all things.

When Jesus Christ was on earth he did not found any church, but filled out the one already founded, according to promise, filling out the law as the royal law constituting a church without blemish in Christ Jesus, the Lord. A Jew in the Jewish church, with all the apostles, and from that time forward, as the new birth to all the world, and whose bright light shone out through the darkness of a corrupt age, and finally lost, as the mystery showeth, in Antichrist. Now the Church was not perfect before Christ, because of his coming to set all things in order, according to law. As the Church in the wilderness yielded her fruit every month imperfectly, but now perfectly, for whereas you were commanded to keep the set feast of the Lord as the passover seven days, the seven days of unleaven

bread, but now seven days of the true leaven, which is the Lord of all. Therefore on the fourteenth day of the month shall flesh cease from your houses, and on the fifteenth day is the midday of separation and of leaven bread, in which the Lord suffered; and also the day in the which the children of Israel came out of the house of bondage. So shall you keep that day in the first month, seven days unto the midday of fast week, when you may cease or continue unto the new moon on a half fast, an ordinance forever unto all generations.

Behold the Bridegroom of the Church, Jesus Christ, who has begotten us in the faith—our Father, for the Lord has made him a father unto us in the new birth, and Lord of all. How beautiful is the mystery of the Son of God and his Church to all the world! Out of the house of bondage, and all wrong trodden under foot of men, is the true Church purified by fire unto all nations. See its fitness in justice and judgment to all the world, not without law that you should rebel and go before the profane law for these, but remain loyal to the law of the Church. See all its correspondences thereto in Christ, not as a building half finished, as the Church was before Christ, but now finished as the true Church, who is not a whoremonger of profane law, like Popery, eating swine's flesh, as a type of all uncleanness.

A large portion of the human family would not want much flesh, and what they did, let it be monthly, from the first day of the month unto the fourteenth day thereof, monthly flesh of any kind, and seven day flesh as soon as you see the new moon, as you choose of fowls, and on the fifteenth day is the day of leaven bread, and from the sixteenth day to the twenty-first bread and fruit, with honey and fish, clean flesh, unto the twenty-eighth day and last of the month, especially if it is the first month. On the fourteenth day of the month Ahib is the passover, seven days a holy week unto the Lord. So shall you keep it the feast of weeks, as well, and of the new moons, according to his months in the year, fulfilling all law, praising God evermore.

In judgment and justice to all, between man and man and women, see that you go not a whoreing before any profane law in any matter, but shall judge all these according to law; and teach judgments and statutes as the Lord ordained from the beginning. For every ten children there shall be a teacher, as a class-leader in the Church, and for every fifty or a hundred, a steward in the law, and for every deacon a thousand, and for the archdeacon tens of thousands; and likewise for the ministry over hundreds, thousands and tens of thousands, as one is over the law and the other in the faith to all people, not as lords over God's heritage, for the wise and the good will reverence the right and despise the wrong, when they understand the law and the commandments.

Let the Church be full in Christ in all things, and not imperfect, as the Jewish Church, that waited for the fullness of the Church in the Messiah, and Christian ministry in place of the Jewish priesthood, that had become void in the fullness of the better atonement of the one sacrifice for all the world that Christ made, as the true baptism for the remission of sin. Law is eternal, ye fools, and the order of all things and the Church, which Christ came to fulfill, and establish, and make sure, as the Apostles showeth, avoiding profane law outside the city. God forbid, as Paul said to the Romans, that we should destroy the law; "yea, we establish the law," if so that you are guilty before God, but not through faith, only as the law finds you guilty; otherwise there is no sin, but God has written a law upon your heart; through ignorance you know not what to do but to be led away by a steal.

The eternal wrong from the old whore of profane law down, governing all christendom, the more base you can make a thing by your improved adulteries, until the land is utterly corrupted and run down to ruin, a plague on all your merchandise, wherein you should live, the better you like it; to commit sin through Christ eternally, until the land is utterly base, and there is nothing in the market but a steal whom ye preach.

Touch not, handle not, deal not in any base thing. Honor

God in weight and measures, in the washing of thy person, in meat and in drink, and fasting, and in apparel, in honesty, in virtue, in truthfulness, in honor, esteeming each other, and in being charitable to the poor, that they may bless God in knowledge, in honor, in works, in usefulness, and in looking to Christ in your set feasts, and in your mouths to teach the same throughout your generations and to all people. See to it that in the first month, in the evening of the fourteenth day, is the Lord's passover, and on the morrow, the fifteenth, is the day of separation, a holy day within your gates, of leaven bread and wine, and in place of the bitter herb, honey shall you eat it with the stranger and with all thy house; a day to be remembered for what the Lord suffered to make an atonement for you and all the world. Likewise in all the months of the year, in the midday of separation, shall you keep it in remembrance within your gates; and on the Sabbath day following is the Eucharist in the Church. So shall you distinguish between sacred time and profane time, and sacred law and profane law, and not make the Saviour look like an adventurer, as the profane time and profane law of Antichrist.

If there was no law in the early Christian Church, why did the Apostles forbid the faithful, and say that they should not go before the profane law for judgment, but before the saints for judgment and justice, ye thieves and hypocrites of to-day, that you may steal and defraud in the name of Christ, without law. You put heavy burdens upon the people without any consideration, and make them eternal upon their children in the form of State and National debts, and taxes, and tariffs, and rents on houses and lands, until all these, in the hands of the rich, are paid for over and over eternally. Is this weight for weight, and measure for measure—an eternal steal, without sacred law, prostituting Christ before the people in honor of false debt. You must suffer all this wrong because politicians have sold you to endless debt, for some of the plunder in rich presents. Moreover the priesthood of all Christendom do the same—preach Christ to the rich, and the yoke to the people. “And what will

you do in the end?" Answer: a woman will sell her virtue for a crust of bread, suffering all wrong with the poor; "and my people love to have it so, saith the Lord."

This is the law of the Church, which law is sacred of sacred time; in ever seventh year you shall leave the exaction of every debt; where a man is poor and has nothing, he shall go out free from all debt and bonds, and in the fiftieth year is the year of jubilee, the blowing of trumpets and of great rejoicing. In the seventh month, on the tenth day of the month, at the rising of the sun, shall the trumpet be heard throughout the land, first of the stewards then of the people. It is the Lord's release; and when you hear the sound of the trumpet, then every debt shall become void, save that which a man earns in store for that year, in common with the hireling, shall be released both individual, State and National debts, and all lands and houses shall become freed; and every prison door shall be broken, and the prisoners set free, so that every man shall go to his inheritance; by lot shall they go in that year, a sabbatical year unto the lord, in which you may not till the land, but go to your inheritance.

Moreover, in the seventh years, the lesser Sabbaths, you shall leave the exaction of every debt and all usury for the poor, and all rent in that year on houses and lands, that they may bless the inheritance of the Lord. Also that it may be well with you and your seed forever.

And for the jubliees, the fiftieth year, this is the law: Every man who has a possession may hold his homestead only, and single place of business, and beyond, all shall be free; and in the country a man may hold as much land as he can cultivate well with his own hand and household, without the hireling, a portion, and for his cattle a portion, and for his forest and fruit trees a portion—three portions. This shall be his portion for a possession and homestead in the jubilee, but all other lands and possessions shall be free to him that has no possession, for all these things are the Lord's, who made it for all alike, and not for the few, to break and ruin the spirit of the nation. Every fifty years

you shall renew the youth, the spirit and life of the nation, that the nation go not to decay and ruin, as the dead nations; but you shall surely honor the jubilee, as you would honor a new national birth and rest day of great rejoicing.

In the Church, for thieves will get in sometimes. If they get in debt and repeat the same wherever they can, and never pay, cast them out as you would cast out a dog; as a thief and a liar is cast out, whether rich or poor. But if a man is in debt, and he has been unfortunate in sickness, or has been defrauded or crippled, and loss by fire in truth, since the debt so contracted, then he may remain. You may not oppress the poor, saith the Lord.

Measure for measure, weight for weight, but outside the city a lie is preached for the truth and the truth for a lie, by government officers and political thieves in this land, when they made bondsmen of this whole nation, and took the people's money and gave it into the hands of the rich for an eternal steal, two to one dollar, and then turn this around against the people in gold bonds, with a mark in their hand to trade thereon, in a trusted currency and usury against the people still further on that which is their own. But if the people did not pay this the bondholders would have to do the best they could with their legal tender, the same as the people did when they had it. This is weight for weight, and no more; but you say that money would be plenty, and the value of the national debt small, when the people prosper against parasites and thieves. Could not the government take her millions of gold and buy in her surplus currency at market value, until par value is reached, without selling the people to thieves? The rich would sell theirs, and the people buy more to use in trade, and prosper; but you must give the national currency to the rich for nothing but a theft, and the par value and the gold, and the ruling of the government, for they control the whole, hunger-biting the people, as a heavy per cent. of the national currency flows into their coffers.

The Lord sent an abundant harvest sometimes, and you cannot sell for much, but are you any the worse off, or the Lord's

currency ruined, because thieves have eaten up the national wealth, so that they should own your lands in the "end?" Par value is never reached with thieves, because of tax, revenues, immense bonded wayfare debts, and company debts, ring steals, state and national sells, and you have to pay all these in your trade, and the balance of base merchandise is yours, while that which is "dainty and costly, and that which thy soul lusted after," is that of the rich. Europe is completely sold, and this country is fast becoming so, to the rich, who hold enormous quantities of bonds against the people, through all these eating into and reducing the national currency continually.

Take heed that as soon as you can clear yourselves from a profane world, you may not have anything to do with their base merchandize, base cattle, base fowls, base seed, and base fruit-trees and base medicine, false weights and measures. Neither any of their thefts and robberies. The base polen of the grafted apple tree, through the honey-bee with the true polen. The peach tree and its varieties, and the cherry tree, and the plumb after its kind, to separate the same against any plague. Your wheat fields after its kinds, and your corn, and every plant, and every beast and fowl, as the stars of heaven are separated—glory in these and in all thy work.

Salt fish and salt meats or fresh, base and scrofulous at that, and diseased. Confectioneries, drinks of all kinds, strong drinks, teas, coffees, spices that are base and corrupt. Their creeds also, and their lies and infallibilities, and professors of sanctification and holiness, who have an outward gift only, and hypocrites, by which they deceive and rob the poor. They who never teach laws and statutes, judgment and justice, weight or measure. They who sell a base thing for that which is good, and a lie for the truth, and whose thank-offering to the Lord is a steal, and teaching what are the distinguishing qualities of those that are in favor with God, meekly to submit to all wrong.

Seventh Seal Opened.

In the year eighteen seventy, when the great preliminary earthquake is fulfilled, as shown by the little book, let angels

weep, and the ancient, the high and the low, and every great man, and the learned hide their faces in shame, and the old and wise go down to the grave without hope when the wicked rule the land, and the courts of the Lord's house is dressed in rags, and the righteous in sackcloth and ashes, or that the dead arise out of their graves and weep for the beautiful; or will not the Lord avenge any wrong? Where is the healing balm for all the sweet-smelling trees are fallen, or the flower of the field that fadeth away? For a blast in that day shall fall upon all the pleasant places, and a burning heat that shall not cool, and a desire that is never satisfied. Language has failed, and there is silence in heaven and in the earth a desolation!!!!!!

Behold, I again fell in battle, and the bright and beautiful sword from my hand.

Wings of the True Church.

Faithful and true, the Lord has caused me to see wickedness that know no bounds, and has brought it before mine eyes and caused me to see it and its wicked leaven in the world, until my soul is broken; and if so be to rejoice when I find the grave and hide wickedness from mine eyes. The opening of the seventh seal disclosed more wickedness in the world than the opening of all the others put together, and the influence for good lost.

Children growing up by the million in the midst of endless confusion while the "Holy City is trodden under foot of men," and the commandments and ordinances of the Lord counted of no effect, with all the outside influences against every man's household to take all his children to the devil. Can any one believe it, and the difference between one lie and another is like the boys dam, an aspirant of all wickedness and for the household there is no rest. I call heaven to witness the evil and the eternal wrong, like a thief it comes into every door, and what lie of a thousand should be the chief for one to believe as you all do, setting aside the Church which the Most High founded with all its laws and ordinances, and teach in its stead the work of your own hands and every unclean thing, from the mother of all, down to Sodom. One eternal contention of lies religiously

and politically all alike evil, and going into every household, and turning the children against their parents, and the parents against each other. If you can get up a worse state of society you would have to go to hell to get it, if it is not from the devil. You can baptize your children with the truth and the Lord's baptism, but a grown person after they have been baptized with lies are far below a child and their harvest a continual wane with a baptism, the baptism of the devil.

Of all people the Protestants ought to be and come fully to the Lord, and not fret the Most High (one,) and when you take word from the Word can you not draw all your force from the law and the Prophets, and preach Christ the Bridegroom, with a power that none can resist; the whole truth, the same as the Apostles did filling out the true Church also baptizing households as the water of separation.

What is more supremely mean and God defying than the treading under foot the Holy City twelve hundred and sixty years, and after Luther redeemed the Faith, what sort of carving did you do of that, killing the whole body three hundred and fifty years and yet would not suffer Popery to put the two bodies in the grave, that is the Faith and the true Church to the year seventy-one, but must needs quarrel about the Faith, Baptism and the Lords Supper and preach anti-Christ outside the truth in all three, and no rest for the household, and no baptism, but a dead body, also killing yourselves by your divisions.

As Isaiah said of the Jews, third chapter, so it is of this generation. Women are not subject unto their husbands, as the apostles taught that they should be, as the Church is to Christ, but they entertain the sons of Sodom for their daughters as they please, and in everything they disobey their husbands, and claim their independence and right of suffrage in all things. Men leave their wives by the thousands, because home is a hell unto them, and they seek a divorce from a false baptism.

Isaiah's fourth chapter showeth that the authority of the man was seven times greater than the wife. The wife is the help-mate of her husband only as she obeys the word and command-

ment of her husband and teaches the same to her household and to all that is within her gates, the same as the Church teaches the word and commandment of Christ to stand or fall in the "end."

The man is the pastor and ruler and lord of his house, and the wife is a helpmate only as she defends his word, and teaches the same to her children as second in authority, to be the honor and glory of his house, as a true wife and helpmate as that family shall be the honor and glory of the Church.

If the Lord shall give sons and daughters unto a man and his wife and his daughters become maidens before the Lord, then that father and mother are the Lord's guardian angels unto them in presence of young men at home and abroad, and if at home the private room with closed doors shall be abolished, as the ante-chamber to all wickedness. Otherwise the mother of that daughter is a reprobate to her husband, false to her trust, and a reprobate to the Church. And if a young man wants a virtuous wife, he will see the Lord's witness and approve of it, and take her without any private room. Secret and foolish talk, according to the law of limitation, paying his respects one hour, as not transgressing a proper time of good intentions; but if the Lord's guardian is not there, you may not take her, and that family shall be a reproach to the Church, having no part therein, as the faithless stewards.

All these laws shall you teach in special confession, both to the parents and the duty of parents to their children, and to the daughters, and the duty of daughters to their parents, and to the sons, and the duty of sons to their parents and the Church, because you are the Lord's. The daughters are not free from their parents only in marriage. Absolute as the hills, and detestable is the libertine; so shall this be against that generation. And if it come to pass in the latter days that thy sons shall ask, what mean you by these? then you shall say, because your fathers of old could not be trusted. If thy daughters go on a journey, they shall go with a brother or one of the mothers in Israel, and be introduced into company in presence of the

Lord's guardian angels; libertines eating their own lies. All the apostles taught this law of the Church, as the wife is to her husband, so is the Church to Christ. But the wicked kings of Israel and Judea were ruled by vain and idolatrous women.

Without the city in every national government which is for the people and not for the rich, to have a "mark" in their hand, in any bond through the State or otherwise, against the people, or mark to furnish a currency for the same to trade thereon in usury, but the nation shall furnish the currency for the people, and provide loans when they need it; and the revenues thereon is for the people and their government, and for every State as they need. These revenues are immense, and the national currency rapidly flows back to its source for the benefit of the people and the support of their government without tax; but your corrupt rulers sell all this right out to the rich to prey on the people, that they may be a hunger-bitten nation in the "end." And in the end they own all the land and everything worth owning; and if you have anything it is theirs, of all that should be the people's, that they spoil forever, eating up the government and the people by a direct usury tax.

Also, extravagant and idolatrous women may not spoil their husbands with their whorish waste any more than the rich should spoil the land with their greed forever. Also, their extravagant manners are not to be imitated. Also, the base merchandise of the land would undermine and ruin the health of any people, that you "buyeth it no more."

Temperance does not prohibit the lawful use of anything that is not base. If it is a land of much flesh, it can be used the month round except holy week, between the midday of separation and the midday of fastweek, using two or three messes of seven-day flesh on the new moon, which lasts fourteen days. If it is a land of much fish, this flesh can be used the month round, except the midday of separation, which is the day of leaven bread, using also two or three messes of seven-day flesh on the new moon. If it is a land of bread and fruit, this mys-

tery is for the whole world; but the streckney of unclean flesh renders the human habit below the monthly line in a few generations, to your hurt, of the finest type of the elect race. Let the holy week of separation be from one Sabbath to the other, and your month twenty-eight days, and diet, like gift, consist in variety to form a perfect body. Variety in the starry heavens, as there are stars or suns surrounded by vast rings instead of planets. Such a system would be a twin system. Variety among men, beasts, birds, fishes, and the flowers of the field, and in the Church. Use all these; subdue the earth, but do not abuse it, having a true knowledge of all things.

Sanctification consists in keeping yourself from fornication adulteries and all wickedness; and holiness comes with the addition of every good work, serving the Lord, extending all these among the wicked, as there are among them thousands strictly honest in their dealings, and repentance to all.

In this generation every man oppresseth his neighbor, and then goeth before the Lord with his thank-offering in his hands that he forced out of the poor in extra labor, paying him therefor with a good running down, while he paid him for the other in trash at a high price. This wrong I have found to be a very heavy tax, and the devices which they invent are many and arbitrary, while the most of them are brazen-faced robberies, like a run of stairs I put up in the new Court House for two hundred and twenty-five dollars. A step was ordered to be taken out, which could not be done without the equivalent of a new run of stairs, a large part of which cost three times that of the old, for which I was allowed five dollars, leaving out the extension of the headway, which was an addition of new work, paid for to another man. I was charged twelve dollars for a two-panel door, worth two or three dollars; eight dollars for eight bolts worth ten cents apiece, and three dollars for the planing a post, not even worth five cents, and then say thank the Lord.

Also suffered other losses on fine and costly work in the building, and in the loss a copy of the little book was found. This was not fit to read, and one who caused the loss had to

run before me like a herald before a king. I write these things to show what a mean set the truth has to contend with, not that I care for them, but the occasion is hereafter. Also, there were four hundred prophets, possessed with a lying spirit, the same as in the days of old, whose origin was the devil to entice them, for no one would believe them unless there was a multitude to do evil in this mystery. A thousand times ten thousand, a thousand to a thousand. Let conflicting interests, thefts and robberies, and division be like the nether mill-stone, and the chaff for the devouring fire. You grind very fast, and what will you do in the end? for the good are divided against themselves in this as well as every place, but in union, one church, the wicked would go into their holes, like bats and owls to the mountains.

Such robberies are considered a mark of superior intelligence and wise craft, forming a budget of economy and thank-offering to the Lord, to never fail to rob in all their dealings, or to mar the profit of others in their own favor, and for this they form rings of wickedness hard to excel.

In the war against libertines, in which the first part of the Index was printed two years before the time, showed that war to be dangerous to one's business, and it was so that my income fell off one thousand dollars, or near that a year, notwithstanding my reputation as a stair builder.

They seemed to be afraid I should not see all that was vile and loathsome in them and theirs, which destroy the earth to fulfill all I said they would do before hand, to make the thing sure against them and their wicked leaven in this mystery. They which are "unjust, let him be unjust still, and he which is filthy, let him be filthy still." For ye are filthy and vile, and would ruin the cause of anything but the cause of the devil. You are not wanted, but those who keep their "garments" only in that day as you are without the city; dogs and sorcerers, and every vile thing that loveth a lie. But from the vile to the glorious.

There are twin systems in our starry heavens, one of the

members of which is surrounded by vast rings, instead of planets, while the other member of the blue or yellow light has nothing, but revolves around the other in such a way so as to lighten the dark face of the rings, while this twin system revolves around another twin system like unto it, perpendicular to a fixed plane. Few can comprehend the vast grandeur and glory of such a system. There are systems in our starry heavens that have an outward glory, even as Jupiter in his day would have a new outward glory, and systems having an inward glory, as the earth has an inward glory, and systems clear and transparent and invisible—glory in these and other glories, for there are suns having a starry heaven of their own—a limited system of countless worlds in the form of a hollow sphere.

If you have beasts, cattle, see to their health and comfort, otherwise you will inherit their diseases in the “end.” Love the Lord with all thy mind, and thy neighbor as thyself. Honor the Lord in all thy works.

Unclean flesh breeds and generates measles, coughs, fevers, consumption, small pox, scrofulous and loathsome diseases, and fallen nature will not cross the line again very easy without suffering great pain. Diseased, unhealthy clean flesh breeds paralytic and lepers in the “end.” The wanton destruction of birds, a plague of the insect world in thy harvest.

Honor the Lord, keep and observe his laws, be virtuous, truthful and honest in the Church before the Lord, under whose wings you come to trust. Jesus Christ is the end of the law, establishing the law, as faith and good works go together. Also the end of the passover, establishing the passover in the Lord's Supper, to be had in remembrance within your gates, monthly, as the Eucharist is in the Church. The two households being alike, as the wife is to her husband, so is the Church to Christ. But the passover within your gates is somewhat different from the Eucharist in the Church, as that is to the faithful, and this to the stranger and all that is within your gates, and is the true leaven; and in the supper the master of the house shall say, “the Lord's passover in the which he suffered

for all the world, blessing, and honor and glory be unto thy great name for what thou hast done unto us, to redeem us unto thy name. Vouchsafe unto us thy great mercies, and forgive us all our sins. Bless us, together with the stranger and all nations. Grant thy mercies unto them as thou doest unto us, and bless us together in all the riches of thy grace. Amen." Also may add such words as he may think proper, to edification. Glorious Church. Blest are thy wings, and holy is the name of the Lord. And in the supper is the water of separation, and the bread in the wine.

The Church is free, and boundless knowledge in all its parts; not the unleaven of old, but the true leaven of the new, drawing all its force from the law and the prophets, the same as the apostles did, free and without cost in Christ, and not the costly sacrifice and sin-offering of the Jews; and for a meat offering, a sweet-smelling savor unto the Lord. Good works without boasting. Nowhere among the prophets do they say that this should ever cease, but in the latter day, when the Lord shall set his hand again the second time together to gather his people, the law and the commandments is to all generations: If you keep these, so shall you live, saith the Lord. The Jews are the Lord's chosen people still, and when the great preliminary earthquake was fulfilled, (first wine-press,) in the year seventy, when the "tenth part of the city fell," which was one of the ten kingdoms; and his arm was broken (Louis Napoleon's, sixth voice,) which held the Pope in authority, the Jews were set free from oppression and all wrong in the city of Rome. Language fails here again; but long may they be free everywhere from this monster of all wickedness, and from the "seven thousand slain," which is the dead past of all wrong.

The fall of the Pope's temporal power between the years sixty-one and seventy-one, by piecemeal in all its parts detail, in the ten years first part of the "wine press" is preliminary to the great fall, and France has seen the avenging angel "when the tenth part of the city fell," and when the great archangel shall say, "Babylon is fallen," what will your rich men do?

for that shall be the jubilee in the end. A large part of the little book has been fulfilled, and the whole world changed face to face with this last mystery, and the great Titanic earthquake shown seventh plague, verse 18, and second part of the wine-press, and on the eighteenth day of April, one thousand, eight hundred and seventy-one, the sound of the seventh angel shall begin in that year, which shall usher in the new era, and the great militant battle—a beautiful mystery and glorious battle—breaking the high arm of tyranny, and of all wrong in the second wine-press of many years.

I have said a better word for the Protestants than any man ever was able to do, (little book,) and also hard and sure things against a divided house. I myself am a Protestant, a “rod out of the stem of Jesse and a branch from his roots,” to show the glorious ensign of the Church to all nations, and the outcast of Israel, on the day when the Lord setteth an highway between the seas, and the gathering together of his people, the offspring of his planting.

In all thy merchandise thou shalt buy the truth, and sell the truth, both within the city and without. You may not buy a lie, neither sell a lie to defraud thy neighbor, but thou shalt fear the Lord thy God, always. Think you that the Lord would require less of you than the Jews of old, or be less jealous for the good of his people? Did not the sin of Achan plague the whole church? So shall it be with you, when you do evil to provoke the Lord to anger. Did the Lord ever forgive the house of David in the matter of Uriah, that you think this is no sin in the sight of God to provoke the Lord to anger with your doings? And yet the house of David was a long ways better than any other line of kings that ever lived.

Spiritualism has done its horrid work with this world, as I showed you it would in that dark night of the times at hand, and for every preacher of righteousness there are a score of libertines, whose sole business is to undermine and ruin society, like it was in the antediluvian times; and that generation who knew not the true God, after their kind, as the Spiritualist of

this day after theirs, and their evil work, that one should preach against it as the apostles preached against it of their day, and the idolatry of the times. Spiritualism, or the plague of the frogs, is the unclean spirits of the false prophet in the "end," and to those who do not "watch" and keep their "garments" in that day is shown to be animal magnetism, and their inroads into the morals of the people is perfectly frightful. Already nations have fallen. The high and the low, the rich and the poor, the learned and the unlearned, and when any persons say they are a medium in the art, had just as well say they are of easy virtue; and when you go to those false prophets in any form, you go into a hornet's nest of wicked leaven and a burning heat that is never satisfied, if you are not ashamed of yourself. I showed you, fifteen or eighteen years ago, what it would be to-day, and all the mighty times for the last ten years, and yet I am no prophet, seeing with the eyes and ears outwardly, like other men. It was not written by any revelation, neither by proxy or any outward gift. You dream dreams, and see visions; it is not that kind of seeing, for that is an illusion. But the seeing is as the inward, and the hearing as the inward, in that the wickedness of the wicked is not hid in that day against the righteous, who keepeth their garments against all these, and that corrupt suffrage by which they rule over you, from the lowest to the President, or any king who is in authority, against the evil, the same as a President as chief ruler of a nation, whose responsibility is very great before God against the evil. But if the righteous are divided, his hands are weakened among thieves and robbers, who devour the land.

Confess your faults, but not your holiness, unless you want to divide the Church with your outward gift, against the man who has an inward gift; that one kind of flesh should be clean and the other unclean to you, for all are clean before God; or judge ye what a man shall eat for his body, if he esteem it to be clean when he violates no law thereto. The inward gifts are the best, for then they see their own faults, and will confess them out-

wardly, as Daniel did his, and his people's, who had both an outward and inward gift. Let another praise thee, but not thyself. Job confessed the inward gift in the end. St. Peter also.

Three times a year shall you have a feast unto the Lord, in the first month, and at the end of thy harvest, and at the holy advent, remembering the poor, and of the first fruits of the land a thank-offering unto the Lord. Remember the Sabbath days and the months, and the seventh year of release unto the poor, in which there shall be no tax on the land, and the jubilee of the new national births unto the Lord.

For the poor you must combine knowledge and ability with all you do, both in the Church and outside thereof, that whatever you put your hand to, do it well with a strong foundation and groundwork, so that there will be a durable face. Waste no material, and put things in order when your work is done, and see that your employer's interest is cared for. Make yourself reliable, truthful and honest; is the best recommendation for all, both rich and poor. Reliability in all thy work, to buy the truth and sell the truth in all thy merchandise, and in all thy dealings; and thy work in the Church, and in the world. The faith to all, and the law and commandments of the Lord to all generations, and in judgment and justice to all shall you live, as the prophets taught from the beginning to fear the Lord, out of whose treasures there is every blessing and a great rain.

You preach hell fire against sin that people never commit, the natural depravity and deformity of the soul; but you do not preach against the sins that people do commit and what a world of wickedness it is! Because you are born of a woman is no sin, and for the deformity of the soul there is the new birth, when the Lord Jesus becomes your Father, otherwise you are not saved, neither are you his children. But for the sins that you do commit there is the second death of fire, and the royal law, if peradventure the law shall take you to Christ, but not without reform and amendment for past sin and wickedness as far as it is in your power, and then the atonement is sure, and

also the new birth in the Lord, as you are born of water and the Holy Spirit. Glorious mystery! angelic wings praising God evermore.

And from the beginning I was as one that was an outcast, even as the children of Israel are outcasts, and my Father as one that was not in his right mind; and in my young days the Lord prospered me greatly, so that I went and took care of him in his old days; and he was as one that was inticed by wicked men to do evil, and went with bad men, and they wasted his substance and all that his children gave him, who paid his debts by the hundreds, for which he never received any consideration, and they fled and left the place poor and broken up. They were brazen-faced robberies. His place of business that was given him before he died, to provide for his wants, and the house to live in, given to him of his children, were all wasted in robberies, and his house after he died, left with an agent by a bare-faced steal, with all the affliction and evil which I, as one that suffered, is numbered with the past of all wrong, and of the seven thousand slain in this mystery. The beginning and the end, and the times that went over me, and the sword to him that give it is with the Lord, and the gift of the mind, and the seeing and the hearing is in the cloud, and after the gift, seven times, and after the times the gift of the mind fled away.

ARMYNEA.

A word, not by dream, revelation or any gift of the mind, but as one not blinded by false teaching without the city good will and health to the nations, and to God honor and glory and thanksgiving who made heaven and earth and whose hand formed the dry land. To men of understanding that would seek after God, and the learned in the church as teachers, and to men of knowledge and the unlearned drawing nigh the never failing river to the thirsty soul, and in whose hand there is not the seed of any plague, and whose land is the par-

adise of God, to those that love to seek their knowledge and wisdom in the church the true city greeting. Discard all outside and empty books, the self murderer and conceited, divisionist having the faith without the works of God or correspondence of works; but honor God who made all things, as all the works of his hands is founded on absolute laws, but the conceited hypocrite are a barbarian from the day that they crucified Christ to the Priesthood of the Romish Church who are murderers of the Word, and to day these sons of Beliel have built their nest in every ism and in every high hill and under every green tree, so that they cannot see any good save their own righteousness, but in this they agree with better minds who do not belive them in that they do not believe each other themselves together with their false and empty books that are fit for nothing but to drown the mind and lead astray.

These noisy, empty, self-praise teachers never taught any good, but are divided against all true workers in every church. Men of science who love the laws that are eternal are wanted as instructors, but they would not go with a synagogue of empty minded murderers of the Word that rule the church without keeping the Sabbath day and its laws. God made the world, but not for the rich to hold the poor man's inheritance so that he cannot rest from eternal usury, even as the land does not rest, neither is there any Sabbath day in the land, or the whole world either but violence and wrong from the teaching of these false prophets around which evil angels clustered, and as for you who make a sound with your voice and utter words while your minds are as empty as the east wind and sing this song "Justified by faith alone without the works of the law," and the Lord knows you never had any except the works of your own invention, but I will ask you what sort of justification there is without repentance, and what repentance without first the convicting of sin, and what sin without law to find one guilty of sin, or what knowledge of sin, that you should set law aside but to justify a bundle of ignorance.

The law is a rod of iron to put the wicked to shame for the

wickedness that they commit, and the faith alone to justify, but not without repentance. But you say what need was there of any law to smite you in the face, eye for eye, and tooth for tooth and ear for ear; answer there is no need of any repentance, and where there is no law or knowledge of sin there is no need of any faith. This is the kind of a christian you are, the devil himself is just as good. In the law, you understand eye for eye most beautifully, don't you? and the faith also, making both void as the solifidian. The Lord Jesus said, "think not that I am come to destroy the law or the prophets—not to destroy, but to fulfill. Till heaven and earth pass one jot shall in no wise pass from the law," and much more taught the Lord who is above all other sacrifice among the Jews or that is made, making all others void, but the law against the evil stands to put them to shame for all the evil they wilfully commit against knowledge and the faith. For this keep the ordinances and the true leaven every month as the Royal law and not the blood of bulls and goats, but these stand as witnesses to the truth to the end of the world all being fulfilled.

Never heard of the Sabbath day being taught for the last thousand years. This is your millenium I suppose—never heard it preached in my life so that the land might rest on that day; but you make it a day of tax, usury, robbery and wrong to the world. Every man living on the lands of the rich, who eat up the world, a privilege to give unto the Lord you say, but no privilege to receive the Lord's bounty which you should honor and teach—a possession and rest. As the old mother of all is a tyrant and her feathers, so it is of you who borrow of her all your best works, leaving out the things you do not like, but like her, pull spiritualism with a cart rope, taking a hand for the whole body, also adding a lie your own works whatever they may be as an offering of a very great saint before the Lord. Also, you teach men that the church which the Lord himself founded is a failure, the church which is the very essence of eternal life and of all knowledge, more precious than fine

gold, and in the faith above rubies, the church which all the prophets preached.

In the nineteenth century between the years fifty and eighty-five as described by the Prophet, Esdras, 11, 12 and 13 chapters is a marvel for plainness, that he should describe an event so correctly that was to come to pass after the times of the nations is fulfilled, for he fasted seven days that he might understand it as well as the error of the times as a timely prophet, which I never read before this, and say all the greater prophets did the same plainly, unknown to us before hand, for it was like that I once knew before, a great while but had forgotten it, and by great labor attained it again, or it was the invisible hand in the "times," for a preparation of the latter day glory and the ingathering of the Lord's chosen so long trodden under foot.

A large portion of the Protestant world are descended from the ten tribes of the children of Israel, and this is their Arsa-reth—a goodly land in which there were a leaner race no better than wolves, and to you is this mystery sent by the prophets, not only to the ten but to the twelve as well as to all that will, to come out from the mother of all lies to the hill and city of Mount Zion. Behold! I open to you the gates of knowledge wide and you can see what the prophets have said so plainly from the beginning next to the advent it is a great prophecy fulfilled, and will you be left out as that which is no better than spittle.

If Jesus Christ came to fulfill the law and to make it stronger thereby, as a prophecy fulfilled, otherwise the law would have fallen and the world too, but Christ came, the Messiah, and all liveth, for by the eternal laws of God the world standeth only, and all living. O! foolish generation, you cannot destroy law but you can destroy yourself and sin, and sin is death to be repented of in sackcloth and ashes. If then the laws of God are so great what is it that you will do to set them aside, as well as the whole Church which the Lord founded, and make a calf in its stead and say, "to-morrow is a feast day to the

Lord?" as though your work would stand and the Lord's work be counted a failure.

All mixed together you say, because I take the whole body of the church and preach to you Mount Zion, while some of you take an eye and go crazy on the spiritual and live by division. Some take a hand of the whole and live without knowledge, but a form of words; others a foot of the body, and are very holy in their own eyes. Again, an ear, and are very moral as some would be, dividing men against Christ, killing the whole body in each other's follies among infidels that you might tread the true church under foot eternally. Ask the Prophet Daniel what it is that stands for Mount Zion between the years fifty and eighty-five of the nineteenth century. Ask all the prophets as so many prophecies fulfilled. The times also, coming to time, or what church did they preach and its latter day glory, for they knew the times and were kindred with men of understanding to search out God in all his works and law of all things.

The Lord helps those that try to help themselves according to law, and if you mind, knowledge stands with ner staff armed with scorpions to scourge you for your stupidity and ignorance of all law, and in your transgressions there are many ills, but in the fields there is a balm, and the man of medicine and knowledge will search it out, and learn of God's laws, and apply the cure, if the sin of you and your fathers is not too deep. Temperance and its laws is prohibitory only for a base and corrupt thing. Wine as a tonic and invigorator of a weak and insufficient blood is for the feeble and infirm. If it is new and fresh from the grape it is harmless as to quantity, but if it is old and strong a small allowance only, unless the man of medicine further orders it, and when you eat, a small quantity of fluid is necessary—water preparation in the morning, one glass of water at noon, and in the evening unadulterated aroma, the advice of reformers to the contrary notwithstanding, even as the angel brought to the Prophet Elijah both bread and water, so do you. For a medicine, I, myself, have been forced

to use rough hop tea and a great deal of medicine and the most powerful liniments as a disinfectant to mitigate a night infirmity caused by the ignorance of my forefathers, but I cannot learn the dead anything, but the living. Temperance, I say, and you would do well to make arbitrary laws against the drunken and have their names registered on a prohibitory list, and set their estate aside to the wife. For a disinfectant and hot weather a drink made from hops, if it is stimulating use it very temperately. Moreover, no one may disgrace the Lord's day with their drunkenness nor of the week day either, for it is no medicine to such persons. Go insane on any one thing without knowledge and tread under foot all God's laws and you will reform nothing, but all your teaching will go as a matter of course only.

Lovers of the wonderful, search out God in all things; fear the Lord for his mighty works, and love him for what you know and receive at his hands with all thy mind, glorious in all his works. Lands sinking everywhere slowly, and lands rising with great power. Glorious in knowledge, and above all glorious in the church. Arm yourselves with knowledge and the faith and fight the Lords battles according to his church around which all the Prophets clustered, and the Royal descent for they will declare themselves as the refining fire, so will the gold be found. Wonderful are the works of the Lord and his loving kindness to the children of Israel evermore.

"Behold! I made the heavens and the earth" saith the Lord, and agreeing thereto are all the laws and ordinances of the Church. The commandments. His judgments and statutes in which you should live to all generations which you do not teach, but worship God according to the work and ordinances of your own hands, and teach lies and ordinances which the Lord never commanded. God made the earth and according to its laws are all living and life. Every tree after their kinds, and every beast and fowls and fishes after there kind, and everything that moveth upon the earth, all of which the Prophets taught according to his Church while you glory in the

empty works of your own hands like the old mother of all and her feathers and no rest. A church which the Lord never ordained nor sanctified, neither commanded, and to which there never was any Prophet sent to defend the same.

Behold to-morrow is a saint day and holy day you say, and have made an altar for sacrifice and offering, after robbing the people of all their true ornaments and given them nothing in return but a feather in place of the truth, and a possession out of the Lord's bounty in the seventh day, and the seventh year, one steal after another—and in the jubilee, and of knowledge, and of life, and then say, I am justified by faith alone, without these works, and am not under any obligations to the Lord to observe his laws and commandments. His judgments and statutes, because the Lord disannuled all these, "I suppose through faith alone," so that the Savior might be the bridegroom of a synagogue of thieves, every man to worship God according to the dictates of his own evil conscience, being free to defraud, and then say take your rest under the wings of the old bird itself, and her feathers, and no possession, but that belongs to the few rich for whom the world was made as they force you to belive—take your rest they say, and pay your debts!

When Jesus Christ was on earth he went into the temple and cast out all usury and thieves, and said my house should be a house of prayer, virtually saying of all which was the true Church. Moreover, the Lord said in different forms of language and by different prophets that he would raise up one like unto Moses who was not a judge without law, and whose throne was the throne of David and head of the Church, even as David was an executor of sacred law. Get around it if you can, or the preaching of the Prophets, when they spoke of Christ and the latter day glory of the Church whose kingdom was an everlasting kingdom, though Christ promised to David a descent not only of David but of the whole Church. Trace the descent back far enough and see. And for the children of Israel the Lord said, my grace shall go with you, but take

heed, as was always taught in the ordinances and statutes of the Church, but doubtless you are not under grace when you are under the shadow of your own works the devil the condemnation of all wrong, but under grace in the Church of which the Lord Jesus is the King and Bridegroom whose kingdom is to all the world and whose rest is glorious. But for the eternal wrong under that old bird Popery, and her wings, and her feathers, what sort of rest is there, and to begin with is there any rest from your eternal tax and usury, any rest on the Sabbath days, or where is the Lord's bounty that you should honor and respect—given it to the rich and taught the people to have respect to a lie, and then say it is a privilege to give unto the Lord, thereby adding unto the already heavy yoke of the poor, and driving them from any church to die with infidels.

But in the true Church when the poor, if there are any, give in their mite they receive in return knowledge and a possession free from tax and usury, so that they can rest on the Sabbath day and keep the set feast to the Lord and pay all their debts honestly.

Tread the very soul out of the poor and then expect them to be of any use to society or the Church either, and keep saint days to blind their eyes and teach them the work of your own hands; but in the true Church feast days to the Lord only which you do not keep. Also weight and measure and the difference between the sacred laws and the profane, clean and the unclean. Behold, you are full of emptiness and when you make a proselyte he goes in empty and comes out emptiness, without possession or knowledge. It is true of all that the Prophets have said and prophesied against you as the mother of all tyrants till the land spews you out to rest in desolation, even as the Lord has destroyed nation after nation for making them tributary to the few immensely rich in corruption and eat up the Lord's bounty, and are you not ashamed to be a feather with that old bird Popery who takes the food to the young like a bird and they have to eat it lie and all, and you who are as fowls, (ismites,) take your young to the food and

they choose for themselves, and yet are not ashamed to eat of the crumbs that fall from her table, as she has done so do you do the same thing, honor land robbers for which the world was never made.

But the true city yields her fruit every month, and in it is his meat for all, even from childhood. It is one's life and mind, for it is meat, and all thine increase both of thy body and mind, and thy cattle, and thy field, for it is thy possession. Even the beasts of the field know the difference between the clean and the unclean and obey the laws of God, but they who join one house to another, they only who know the Sodomite and the libertine and the child murderer, and the adulterist and the adulterer and they that love lies for they are companions to come and go and do after the manner of all that is vile and even defy the Lord himself. Special confession shall cast out all these and teach the truth that there be no reproach in the Church amongst women, not to go on a journey with any man, to pass a wood or field, or any valley, hedge, high hill or in the night time, only with thy lawful protectors, shall you go. The double seat with closed doors, and the carriage, and the dance, and the deceitful play, or any vile thing. In works teach the children the marvelous wonders of God's word, for the latter day glory of the Church is their's, and teach them the difference between the Church which the Lord founded so that they attain an understanding of God through the commandments of God, and not an understanding of God through the commandments of men which is no church and whose reward is the plague among all nations that cometh not up to Jerusalem, that is the Church anywhere to keep the feast of tabernacles. Zachariah, XIV, so is the drouth and cattle plague and all the plagues shown in the book to live or die, the curse and the blessing, as the gates of knowledge is open to you, and the times at hand, as shown by all the Prophets, but you are so full of the works of your own hands there is no room for the truth, but there is a fountain in the house of David which house I say, is that Church and no

other, and whose fountain or river is Christ, thither shall "come the fishers" and learn the truth.

When you fast is it not to set the oppressed free and break every yoke and open thy hand wide to the poor Isaiah, LVIII, as well as when you feast, and for your wives, the women, is it for you to waste your husbands substance in dress and by your wretched extravagance drive him mad in all your folly. Fast women, a pest and a curse to the country. Women's rights Jezebels ye are, but if you want equal rights with the men pay for your own clothes and your own board, but you are not fit to have children, because ye are not quiet keepers at home, but go the Lord knows where, and with him whom you list, and society is a covenant with hell and the vile in their glory both men and women of that class.

But for your wives that are helpmates indeed, know a woman that your husband spends his life for you, and that your advice and counsel is always acceptable to him. Will he not defend you with his life, and all he has you are the mistress, but be incontinent towards him and forfeit the confidence that he has in you and all is gone, but otherwise according to law a happy household. Maintain your husband's integrity towards you as the apple of your eye. Teach your children the better land from God's eternal word, learn them the laws and ordinances of the Church and her rest. "Thus saith the Lord, the 'King of Israel' and to no other church, and his redeemer the Lord of hosts, I am the first and I am the last," and if you please all the Prophets to that Church.

"Behold! I made the heavens," him his Church and no other. Isaiah, LX, show where the Gentiles have to go to, to find the true church and what people are the Lords chosen. Such a thing as any living, possibly, without some kinds of works, good or evil, is that you need not preach the faith without works or that you are justified any more than Satan is because the law covers the unrighteous that die, but faith, good works that you might live and be saved, so that it is not by faith alone but by faith and works.

Plant your children in the Church, and not plant your corn outside thereof, that is given to salt dogs and sorcerers; that is what ails this generation, is that they started on a lie and not on the truth, that they might know all things according to the prophets and the Church, which is a dead letter to you, the same as the Lord's bounty which is a guarantee and jubilee against all usury which the Church preaches to you, a possession out of the Lord's bounty so that you can rest on your own inheritance, which is the Lord's gift and blessing—a land of fruitfulness, instead of violence, wrong and want; but your possession is not to build your nest in meanness to your neighbor in any thing.

There being two parts to the great wine-press as shown, and two forms of slavery, that which is chattel, beastly and tyrannical has gone down under the first wine-press already fulfilled. The second which is tyrannical and universal goes down under the second wine-press, from the year seventy-one, and under the plagues as shown, when deceit and wrong shall be put out. It will be seen that the number of the fourth part of the earth as shown in the fourth seal was not full until the latter part of the sixth seal—two hundred thousand thousand, which remains over and goes down in the second wine-press as shown, and under the plagues. Silence in heaven, seventh seal, seventy-one, any man must be wickedly stupid not to know that he has got to face these wonders; it being our object to save all I can and not to destroy, otherwise it is their own fault.

The earth is the Lord's, and is free as the water that you drink; in the release of the jubilee to him that has no possession and that which is left shall remain to him that will of all that is of the earth for a possession according to his portion, so let it be.

See that you make God's work your works, and His Church your Church, and His laws your laws. His judgments and statutes to all generations. Behold you have had anti-Christ and finished it which is the work of men's hands, to which there is no latter day glory promised, but death only and no possessions, rest, or true knowledge against the evil, who fill the land

with their adulteries through the spiritual telegraph that is between them, to undermine society and teach the women to set your authority at defiance. No warning in the Churches, or truth taught to preach against sin like the apostles and prophets of old, so that the land be not turned into a Sodom.

By divine right it is of the man, to disallow whatever was improper in his wife, her secrets are his secrets and his secrets by right are her secrets, one flesh and sure companions the same as the Church is to Christ; a help-mate a quiet chaste keeper at home or abroad, the husband of right knowing of such absence, shall honor her and cherish as Christ does the Church, and when any of your young men marry let it be to one of the faithful in the Church. You shall make no agreement with hell outside the city or covenant with death in any thing, because your household shall be organized like the Church, her fruit shall be your fruit and her glory your glory and the Lord Jesus shall be your Father and everlasting crown and Bridegroom of the Church.

This word from one who is least of all, and no prophet, and no open revelation from the beginning, what shall we say that the Lord doeth in these latter days of all that is wonderful and glorious? and what little means in the beginning of that which should be the greatest in the end, and I said I could not believe myself notwithstanding the Lord had caused the times to be fulfilled as I forshewed them to be, and the whole earth shook and trembled for ten years as with a mighty earthquake at the presence of the Most High, and that too without awakeing the people from their slumbers except a few as a sign of the "times" in the face of a living reality, and I said how could I believe myself! The Lord can create a world and ordain mighty stars and suns with their vast rings and inter-girdle the stars with a countless multitude of worlds in one ring and every girdle a different glory; but how could the Lord cause the books and all the visions and sayings of the prophets to be opened before the heavens by so little means? Behold how great a mountain and my flesh falleth at the power of the Most High, yet may He have respect for my low estate and bring in

the latter day the glory of His Church as He has promised to the prophets and all that wait for thy coming? Behold I ask it of the Most High of all that is upon the earth to take away my fear, and give me a place of rejoicing and thanksgiving to the Lord the Most High, to bring in the fullness of His Church and of the Lord's hosts to praise God in that glorious rest and City Mount Zion whose redeemer is the Most High.

THE END.

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